Stories IV
Islam

STORIES OF ISLAM

BOOK IV

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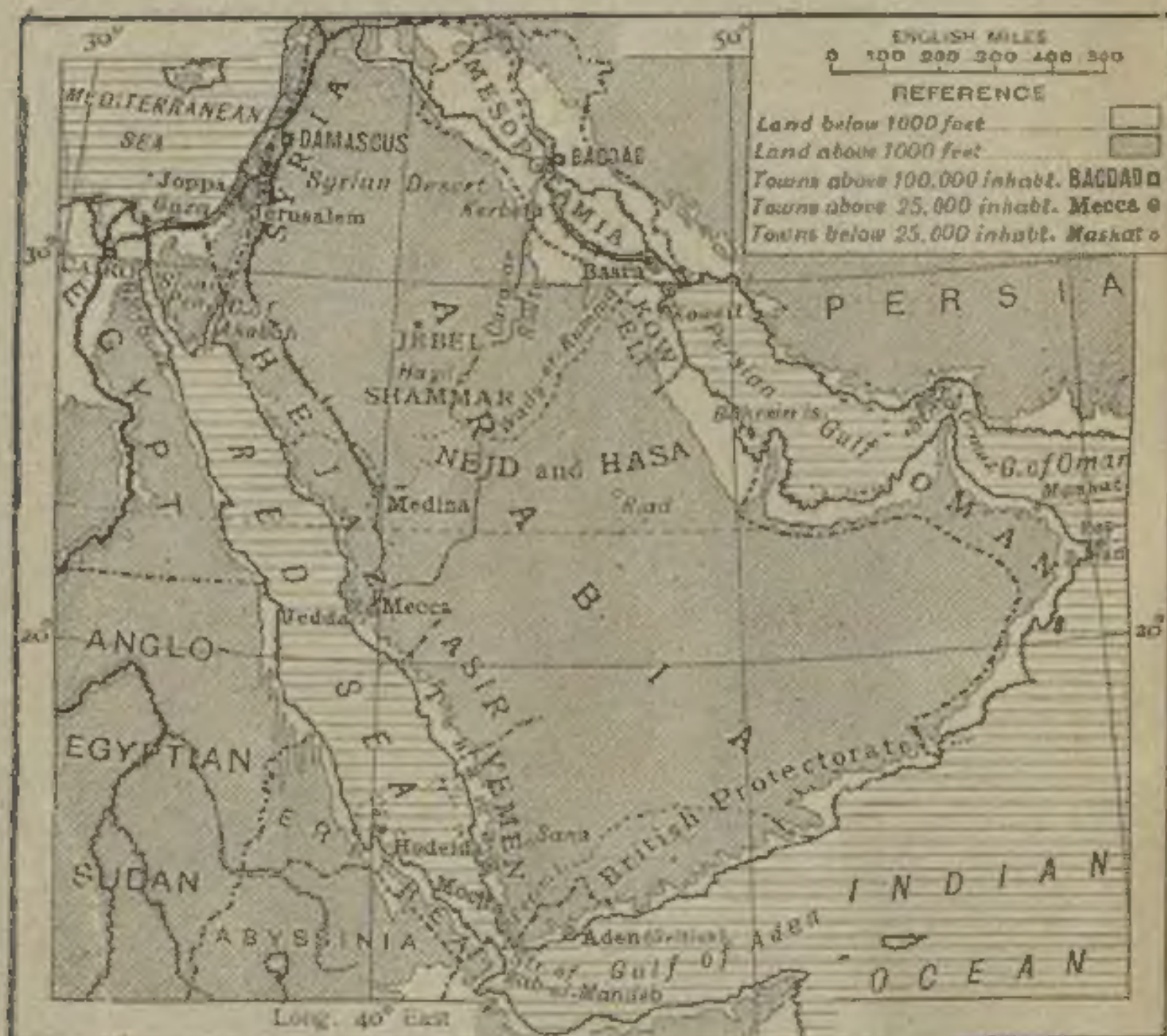

STORIES OF ISLAM

BOOK IV

OSMAN, THE THIRD CALIPH

CHAPTER I

THE QURAISH

THE well-known tribe of the Quraish was divided into two families, the Bani Háshim and Bani Ommaya. The Bani Háshim were so called because they were descended from Háshim. The Bani Ommaya were the descendants of Ommaya. Both these families lived together in Mecca.

The Prophet Mohammad and Ali belonged to the Bani Háshim. The Prophet's chief enemy in Mecca, Abu Sofyán, belonged to the Bani Ommaya. But, as you know, Abu Sofyán afterwards accepted Islam.

Háshim and Ommaya were rivals. Háshim was rich and kind. He helped the poor and needy. Everyone liked him very much.

This made Ommaya very angry and he began to hate Háshim. A quarrel arose between the two families, but the Bani Háshim always had the better of the quarrel. This was one of the

reasons why Abu Sofyán, the grandson of Ommaya, hated the Prophet so much.

Osman also was an Ommayad. He early accepted Islam and became a great friend of the Prophet. When the Muslims captured Mecca, all the Quraish, both Háshimites and Ommayads, accepted Islam.

Then the Háshimites and Ommayads forgot their quarrels. They began to live like brothers. All were proud to be followers of the same Prophet.

This peace did not last for ever. Towards the end of the Caliphate of Osman and in the time of the Caliph Ali, the Háshimites and the Ommayads began to quarrel again. They were always quarrelling and fighting with each other. Thus the Muslims became divided and weak. These events we shall now describe.

CHAPTER II

EARLY LIFE OF OSMAN

As we have already said, Osman belonged to the tribe of Bani Ommaya. He was a friend of Abu Bakr, and he also accepted Islam very early.

When his uncle, Hakam, learnt that Osman had become a Muslim, he tied Osman with cords and placed him in a dark room.

'O Osman,' said Hakam, 'you have given up the faith of your fathers. I will never let you go until you give up Islam!'

'By Allah,' replied Osman, 'I will never give up Islam. Do with me as you please!'

When Hakam saw that the boy was firm, he let him go. But the Quraish still gave Osman trouble. They ill-treated him in the same way that they were ill-treating the Prophet and the other Muslims.

When the Prophet allowed some of the Muslims to go to Abyssinia, Osman also went. After some time Osman returned to Mecca and then went to live at Medina. Osman thus took part in the two Hijrats, to Abyssinia and to Medina.

Osman was a very rich man. He spent all his wealth for the sake of Islam. He bought a piece of land in Medina and on this land the Prophet built a house. He also bought the land on which the famous mosque of the Prophet was built.

There was at that time an old well in Medina. Its water was very sweet. The well belonged to a Jew, who sold the water to the Muslims at a high price. This well Osman bought and gave to the Muslims, so they had no longer to buy water.

When the Prophet wished to gather an army to fight his enemies, he required money. You

will remember that Abu Bakr brought to the Prophet all that he possessed. At that time Osman was about to send a caravan of one hundred camels to trade in Syria. When Osman learnt that the Prophet wanted camels for the army, he gave all his camels to Mohammad. For these reasons people gave Osman the name of *Ghani*, and now he is known as Osman Ghani, or Osman the Generous.

Osman is sometimes also called Zun-Nuráin, that is to say, Osman the possessor of two lights. The reason is this.

The Prophet gave to Osman in marriage his daughter, Rukkayah. Rukkayah died at Medina on the night of the battle of Badr. Then the Prophet married his second daughter, Umm Kulsoom, to Osman. This lady died in the ninth year of the Hijrat. Osman is the only one who ever married two daughters of the Prophet. So he is called 'the possessor of two lights,' or Zuñ-Nuráin.

When Umm Kulsoom died, the Prophet said, 'If I had a third daughter, I would certainly give her in marriage to Osman.' But Fatima, the third daughter of the Prophet, had already been married to Ali.

Unfortunately Osman could not be present at the battle of Badr, because his wife Rukkayah was very ill in Medina. There was no hope that she would live, and the Prophet allowed Osman

to stay with her. The lady died and was buried on the same day that the news of the victory of Badr reached Medina.

Osman was not present at the battle, but the Prophet gave him a portion of the booty. This shows how much the Prophet loved Osman.

In the sixth year of the Hijrat the Prophet with about fifteen hundred men set out on a pilgrimage to Mecca. He arrived outside the walls of the city. The people of Mecca thought Mohammad had come to attack them, and they prepared to fight.

They also sent a man to the Prophet to ask him why he had come to attack them.

The Prophet then sent Osman as his messenger to the Meccans. Osman told them that the Muslims had no desire to fight. They had only come on a pilgrimage.

Osman remained some time in Mecca. This made some of the Muslims believe that the Meccans had killed him, so they armed themselves and gathered under a tree. They swore on the head of the Prophet always to be faithful to him and fight for him to the end. This is called Bai'at-i-Rizwán, or 'The Oath of the Tree,' because the oath was taken under a tree. All Muslims hold in great respect those who took that oath, and the Prophet promised that they would all go to Heaven.

As Osman was in Mecca the Prophet said, 'Osman has gone to Mecca for the sake of God. I will take the oath in his place.'

So the Prophet put one hand of his in the other and swore, on behalf of Osman, always to remain faithful to the Prophet of God.

CHAPTER III

HOW OSMAN BECAME CALIPH

THE Caliph Omar had been wounded, and he was dying. The people asked him to choose his successor. But the dying Caliph would not do so.

'If Abu Obaidah, the conqueror of Syria, had been alive, I would have chosen him. But he is dead. And I can find no one worthy to succeed me.'

The people asked him if Ali was not worthy.

Now Ali was the husband of the Prophet's favourite daughter, Fatima. Ali's father, Abu Talib, had brought up the Prophet under his own care. Ali himself was brave and had fought in many battles for Islam. But Omar would not name Ali as his successor. The people then named Osman, but Omar would not appoint him.

Then the people asked Omar to choose his own son. But Omar said, 'No! that cannot be. The work of the Caliph is very difficult. The

Caliph has to answer to God for his actions. It is enough that only one man in the family is made to answer for this duty.'

Omar wished to appoint Abdur-Rahman bin Auf. He was one of the companions of the Prophet. He was unselfish and always worked hard for the sake of Islam. But Abdur-Rahman would not accept the post.

'The burden of the Khilafat is very heavy,' he said. 'I cannot bear it.'

At last the dying Caliph appointed a committee of six men. They were Osman, Ali, Talha, Zobair, Abdur-Rahman bin Auf and Sa'ad *bin* Abi Wakás. These six men were to select a Caliph from among themselves. They were to make their choice within three days of the death of Omar.

The committee met and it was soon found that Osman and Ali were the chief candidates. Some wished to have Osman, and others wished to have Ali, and it was very difficult to decide who should be Caliph.

At last Abdur-Rahman was given power to decide. So Abdur-Rahman asked Ali, 'Do you promise to carry on the work of the Caliphate according to the Book of God, the example of the Prophet and the decisions of his successors?'

'Yes,' replied Ali, 'I will obey the Book of God and follow the example of the Prophet, but

I will not promise to follow the example of his two successors. I will do what I believe to be proper for me to do.'

Abdur-Rahman then asked Osman the same question, and he answered, 'Yes, I will.' So Abdur-Rahman decided in favour of Osman and accepted him as Caliph. Thus did Osman become the third Caliph of Islam. He was at that time seventy years of age.

CHAPTER IV

THE INVASION OF EGYPT

IN the time of Omar, the greatest of all the Caliphs, the Muslims conquered many countries. We have described how they conquered Syria and Persia. We shall now describe how the Muslims conquered Egypt.

Egypt, like Syria, was ruled by Heraclius, the Emperor of Constantinople. The Romans treated the Egyptians very badly. They seized the people's property. They killed them for no fault. And they did not allow them to worship God in their own way.

The Egyptians also hated the Romans. They wished to drive their rulers out of the country. When the Muslims invaded Egypt, the people of that country gladly joined them and fought against the Romans. The people of Egypt were glad to receive the Muslims, because they treated

the Egyptians very kindly. They allowed the people to worship as they pleased and did not rob them.

We shall now tell you why the Muslims invaded Egypt. The Romans had been defeated by the Muslims in Syria and fled from that country into Egypt. There they gathered a large army and were preparing to invade Syria again. Heraclius also sent a large army to help them.

The Muslims knew that the Romans would come from Egypt to attack them.

They also knew that there would always be danger from the Romans if Egypt was not conquered. Amr *bin* Ás was at that time commander of the Muslim army in Syria. Omar paid a second visit to Syria and Amr *bin* Ás asked permission to invade Egypt.

'O Caliph,' said Amr, 'the armies of Heraclius are gathering in Egypt. They will not let us live here in peace. They will surely attack us again in Syria. Give me permission, and I will attack and destroy them in Egypt.'

The Caliph gave his consent. Amr, with only four thousand men, then set out to conquer Egypt.

The Caliph, on his return to Medina, thought he had made a mistake. He at once sent orders to Amr not to invade Egypt.

The letter of the Caliph was as follows :—

'If you receive this letter before you have entered Egypt, return to Syria. If you have already entered Egypt, march on with the blessing of God. I will send help to you.'

When Amr received this letter, he sent for his officers and read it out to them.

'Where are we?' he asked. 'Are we on the soil of Syria or Egypt?'

'We are already in Egypt,' they replied.

'Then advance!' said Amr. 'The blessings of God will be with us.'

So the Muslims continued their march into Egypt.

Amr, at the same time, wrote to the Caliph and asked him to send help. The Caliph then sent ten thousand men under Zobair, a kinsman of the Prophet.

This Zobair afterwards became very famous. In those days there were two great cities in Egypt. One of these was Memphis, or Misr.

It was a very large city, standing on the Western bank of the River Nile. It was in ancient times the capital of Egypt.

At this time the capital was Alexandria. This city, built by Alexander the Great, stands at the mouth of the River Nile.

The governor of Memphis was a man named Maquqash. This was, perhaps, the same man

who received the letter from the Prophet asking him to accept Islam.

There was a bridge across the Nile. On the western side of it was the city of Memphis. On the eastern side of the bridge was a great fort, called Babylon. In the fort was a large army to prevent any enemies from crossing the river.

Amr *bin* Ás captured every city and fort on his march into Egypt. At last he came to the fort of Babylon and laid siege to it.

Zobair at this time arrived with his ten thousand men and helped Amr with the siege.

The siege continued for eight months. At last the Muslims began to give up hope, but Zobair swore that he would never rest until he had captured the fort.

So the Muslims set ladders against the walls and began to climb up. Zobair was the first to reach the top. He raised a shout, 'Allah-O-Akbar' and all the Muslims at once rushed to help him. Soon the fort was captured. The Romans lost heart and fled.

The Muslims then crossed the river and occupied the city of Memphis.

Maquqash soon made peace with the Muslims. He was treated with great respect and was given all he desired. Maquqash was so pleased with the Muslims that he agreed to fight for them against the Romans.

Close to the city of Memphis the Muslims built another city. It was called Fustat. Fustat in Arabic means 'tents'. It was given this name because the Muslims had pitched their tents on this spot.

Cairo, the present capital of Egypt, was afterwards built near to this city.

CHAPTER V

THE CAPTURE OF ALEXANDRIA

FROM Memphis, Amr set out for Alexandria. Alexandria was a seaport and the centre of much trade. From Asia and Europe men came to Alexandria to trade.

The Romans, who had fled from Memphis and other cities, all went to Alexandria. Heraclius also sent a large army to defend it.

Amr did not fear the Romans. He laid siege to the city and the siege continued for fourteen months. Both sides fought very bravely. Sometimes the Romans came out and attacked the Muslims. The Muslims also attacked and killed many of the Romans.

The Muslims fought like lions. Amr also showed great bravery. He was always in the thick of the fight. His only desire was to capture the city. But still the city did not fall.

One day, at the head of his men, Amr attacked a tower of the city. The Romans were driven

off and the Muslims entered the tower. The enemy soon returned in large numbers, and the Muslims were in turn driven out. But three of them were left behind. Among these were Amr and one of his slaves. They were then taken before the governor of the city.

Now Amr seemed from his face to belong to a noble family, and the Governor thought he must be an officer.

'What has brought you to our country?' the governor asked angrily. 'Why do you not stay in your own country?'

Amr replied boldly, 'We have come to conquer your country, for that is the order of our Caliph.'

The governor was very angry and he ordered Amr to be put to death.

The slave of Amr saw that the life of his master was in great danger, and he at once made up his mind to save him. Stepping forward, the slave gave Amr a blow on the face and said, 'Peace, thou slave! It does not become thee to speak, when I, thy master, am here!'

The governor thought that his prisoners were only slaves and did not put them to death.

Thus the life of Amr was saved.

Soon after this the governor sent back his prisoners to the Muslim camp. They were to ask the Muslim commander to give up the siege and make peace with the governor.

The Muslims were, of course, very pleased when their commander came back safe. The siege continued for some time longer. At last the city fell. The Romans were very much afraid of the Muslims, and most of them went on board ships and sailed away from Egypt. But some of the Romans fled by land to remote corners of the country.

Amr treated the people of Alexandria very kindly. He did not kill anyone, nor did he allow his soldiers to plunder. There was peace throughout the city.

A few days later Amr left the city to pursue those Romans who had fled by land.

Then the Romans, who had fled in their ships, returned. They drove out the Muslims and again occupied the city.

Amr received this news and at once came back. Again he laid siege to the city.

The Romans fought bravely, but the Muslims took the city a second time.

Amr now wrote to the Caliph for orders.

In his letter he said, 'I have taken the great city of Alexandria. I cannot tell you how rich the city is. It contains 4,000 places, 4,000 baths, 400 theatres and 1,200 shops. Besides the Romans and others, there are 40,000 Jews in the city. We have captured this city by force, and our soldiers wish to plunder it.'

The Caliph replied, 'The city must not b

plundered. No man is to be killed. The people should be allowed to live in peace.'

The Caliph's orders were obeyed.

Soon afterwards, the rest of Egypt was also conquered by the Muslims.

All these events took place in the 19th. and 20th. years of the Hijrat, i.e., 640 and 641 A.D. Omar was at that time the Caliph.

CHAPTER VI

ABDULLA BIN SA'AD

OSMAN became Caliph in the twenty-fourth year of the Hijrat. He called back Amr *bin* Ás from Egypt and appointed Abdulla bin Sa'ad as governor of that country.

Abdulla bin Sa'ad was a near relative of Osman. He had accepted Islam and lived with the Prophet in Medina. He was a very good writer, and the Prophet gave him the task of writing the Qur'an.

But Abdulla was not an honest man. He made wrong copies of the Qur'an. He sometimes put verses of his own into the Qur'an. This was a great sin. When the Prophet came to know of it, Abdulla fled in fear to Mecca. There he lived amongst the Quraish and became a bitter enemy of the Muslims.

In the eighth year of Hijrat, the Prophet returned to Mecca. He forgave all his enemies except eleven men. These he could not forgive

and wished to put them to death. Among them was Abdulla bin Sa'ad. Abdulla knew that the Prophet was very angry with him, and he hid in the house of his kinsman, Osman.

Osman took Abdulla to the Prophet and begged him to forgive Abdulla. Twice the Prophet refused. Abdulla wept and begged again and again to be forgiven. At last the Prophet took pity upon him and forgave him.

Abdulla now began to serve Islam with all his might. He was clever and brave and a very good horseman. In the wars he won great fame. Now Osman made him governor of Egypt.

Osman wished to conquer the rest of Northern Africa, and he prepared an army of twenty thousand men and sent them against Tripoli.

This army had to pass through Memphis on its way to Tripoli. At Memphis Abdulla joined the army with another 20,000 men. Abdulla then became commander of this large army.

The Muslims marched towards the north-west of Egypt. This part of the country was quite strange to them. It was very sandy. But the Muslims were very hardy and were not afraid of difficulties.

They marched on and at last reached the walls of Tripoli. The governor of Tripoli was a man named Gregory. He collected 120,000 men. With this large army he desired to fight the Muslims and drive them from his country.

Gregory had a daughter who was very brave and beautiful. She could ride, draw the bow, and use the sword. She stood beside her father to fight the Muslims.

To encourage his men Gregory said, 'I will give my daughter in marriage to the man who brings me the head of Abdulla, the commander of the Muslim army. I will give him also one lakh of gold mohurs and he will become my courtier.' Many of the Romans then swore to cut off the head of Abdulla and so win their commander's daughter.

When he heard this Abdulla was terrified. He thought some one would come secretly and cut off his head.

So his friends said to him, 'Go to your tent and stay there until we have defeated these men.'

Abdulla did so.

Now the Muslim soldiers saw that their commander was not in the field of battle and they did not like it.

They said to each other, 'The commander of the Muslims should not be afraid of his enemies. He should not hide. He should come out and fight.'

But Abdulla remained in his tent.

Now, you remember Zobair, who captured the fort of Babylon. He was not with Abdulla at this time, but far away in Egypt. He learnt how Abdulla had gone to fight in Tripoli, and with only twelve men he set out to join him.

He had to suffer very much on the way. His enemies were all around him. At last he reached the Muslim camp and was safe amongst his brethren. Where was Abdulla? He was nowhere to be seen.

'Where is our General?' he asked.

'He is in his tent,' some one replied.

'This is not the time for the general of the Muslims to stay in his tent,' said Zobair.

Abdulla heard the voice of Zobair and came out to see him.

'O Zobair,' he said, 'I went to my tent because Gregory has set a price upon my head. I must save my life. If I am killed, the Muslims will lose heart and run away.'

'I will tell you what to do,' said Zobair. 'Tell your men that the hand of the daughter of Gregory and one lakh of pieces of gold will be given to the man who cuts off the head of Gregory.'

'An excellent plan,' cried Abdulla. 'I shall do so at once.'

When Abdulla told the Muslims, they were very pleased. So they gathered and attacked the Romans at once.

Gregory and his men fought very bravely, but all in vain. Zobair made his way to where Gregory stood and killed him. Then he cut off his head. Gregory's daughter also was captured and brought before Abdulla.

At first Zobair would not accept her as a reward for his brave deeds. 'I killed Gregory,' he said, 'not for the sake of his daughter but for Islam.' But Abdulla had to keep his promise. He persuaded Zobair to accept the hand of Gregory's daughter and they were married.

CHAPTER VII

THE PLOT AGAINST OSMAN

THE Caliph Osman was a very religious man. He was very kind and would never refuse a request. He seems to have been specially kind to his friends and relatives. He gave them high offices and even made them governors of provinces.

Some people did not like him for this reason and became his enemies. They wished to set him aside and make another man Caliph in his place.

There were also in Persia and Arabia some people who did not like Islam. Outwardly they were Muslims, but in reality they were enemies of Islam. They wished to make the Muslims fight among themselves and thus destroy Islam. So they excited the Muslims against the Caliph.

Thus a party was formed against the Caliph. These people went about the country and spread false reports about Osman. The Muslims who lived in distant places believed these reports.

They did not know how good the Caliph was. So the number of his enemies increased daily.

At last a plot against the Caliph was formed His enemies wished to murder him.

Two hundred men met in Kufa and decided to go to Medina, where the Caliph then was. One hundred and fifty men came from Basra and fifty from Egypt. All these men pitched their tents outside the walls of Medina.

Among these men was Mohammad, the son of the Caliph Abu Bakr. We do not exactly know why he joined the enemies of Osman. Perhaps he was rash and foolish. At any rate, he was now trying to spoil the good work done by his father for Islam.

Ali, Talha and Zobair were in Medina at this time. So was Ayesha, the widow of the Prophet. The rebels sent word to Ayesha and to the chief men of the city. They said, "We have come to visit the Prophet's home and resting place. We only wish to ask the Caliph to dismiss some bad governors and appoint others in their stead. Give us leave to enter the town.

Permission was refused. Then they wrote to Ali, Talha and Zobair. They offered to make Ali Caliph. Ali was very angry with them and refused to listen to them. Talha and Zobair also refused to help them.

Everyone in the city seemed to be against the rebels. It was not even safe for them to enter

the city. At last they made their peace with Osman. Then, at their request, the Caliph made Mohammad, the son of Abu Bakr, governor of Egypt. This pleased the rebels very much, and they went away from Medina. Some went to Egypt, some to Basra and others to Kufa.

Three days later, as the Egyptians were marching to their country, they met a black slave. The slave was riding on a camel. He seemed to be in great haste. They thought he was running after some one or some one was chasing him.

'What is wrong? Why are you going so fast?' asked one of the Egyptians.

'I am the slave of Osman,' replied the slave. 'I am taking the Caliph's letter to the governor of Egypt.'

So they took him to Mohammad, the son of Abu Bakr. Then turning to the slave they said, 'Here is the governor of Egypt. Give him the Caliph's letter.'

'No, I do not know him. He is not the governor of Egypt!' replied the slave.

So they caught the man and took the letter from him by force. The letter read thus:—

'The letter is from Osman, the Caliph, to his governor of Egypt. When Mohammad, the son of Abu Bakr, comes to thee, catch him and put him to death. Put his friends and helpers in prison. I will write to thee again.'

Mohammad and his friends were very surprised at this. They felt that the Caliph had deceived them, and they turned back to Medina. Somehow the party of rebels from Kufa and Basra also learnt what had happened. They also returned to Medina, and entered the city from one side as the Egyptians entered from the other.

They went straight to the house of Osman and surrounded it on all sides. Osman was thus shut up in his house and no one was allowed to enter, or come out.

CHAPTER VIII

THE MURDER OF OSMAN

ALI heard what had taken place. He took some men with him and went to the rebels.

'What has brought you back?' asked Ali, as he came to the rebels. 'You promised to go back to your homes. But you are back in Medina again.'

'Yes,' replied the rebels, 'Osman has played false with us. He wished to have us killed. Here is the letter he wrote to his governor of Egypt.'

On this they put the letter, they had taken from the slave, into the hands of Ali.

Osman was an honest man. Ali knew he could not have written that letter. But it bore the seal

of the Caliph. Ali could not understand this. He went to Osman with the letter, the slave and the camel.

'O Osman,' asked Ali, 'is this thy slave?'

'Yes, he is my slave,' replied the Caliph.

'And this camel?' continued Ali.

'Yes, this is my camel,' replied Osman.

Then pointing to the seal on the letter, Ali said, 'Is this thy seal?'

'Yes, this is my seal,' replied Osman.

'Then, O Osman, did you write this letter?' asked Ali.

'I swear by Allah,' said Osman, 'I did not write this letter, nor has it been written by my order, nor have I any knowledge of it.'

This astonished Ali all the more. 'Then,' said he, 'how could thy slave go out with thy camel, and with a letter on which is thy seal, and thou know'st nothing about it?'

But the aged Caliph again swore by God, and repeated, 'I did not write this letter. Nor has it been written by my order. Nor did I send this slave to Egypt.'

Ali believed him but the rebels would not.

'Whether you speak the truth or tell a lie,' shouted they, 'it is clear you are unfit to be Caliph. We cannot allow you to continue as Caliph. You must resign.'

'No,' replied the Caliph, 'God made me Caliph over the Muslims. God put the robe of

the Caliphate on my shoulders. I cannot put it off at your request.'

'Then,' said the rebels, 'we shall fight with you and put you to death.'

'Put me to death?' repeated the Caliph. 'That you can do. I will not fight with you. I do not wish to draw my sword against you. I can get as many men as I desire to fight for me. But I will not do so.'

On this Ali and others left the place and went to their homes.

It cannot be said for certain who wrote the letter, which brought the rebels back to Medina. It seems, Merwan, the secretary and kinsman of the Caliph, wrote it. But Osman did not know anything about it. He had to suffer for the treachery of his secretary.

The Caliph remained shut up in his house for several weeks. At last he ran short of water. Near his house there was a well.

It had belonged to a Jew, who sold the water to the Muslims. At the request of the Prophet, Osman purchased the well with his own money for the use of the Muslims.

The cruel rebels would not allow the Caliph to take water even from this well.

Then Osman went to the roof of his house and shouted to the people below.

'O people,' said he, 'I have no water to drink. These rebels do not allow me to take water even

from my own well. Will some one go to Ali and ask him to send some water to me?'

When Ali heard of it he brought some water for the Caliph. But the rebels would not let him in. This made Ali very angry with them.

'O you wretched people,' said he, 'this is how you treat the Caliph of Islam. Even prisoners are not treated so cruelly in the field of battle. Even infidels do not deny water to a thirsty enemy. But still you call yourselves Mussalmans.'

The appeal had no effect upon the wretches.

Umm Habiba, the widow of the Prophet, came to know what had taken place. She came on her mule and wished to take water to the aged Caliph. But the rebels did not care even for her. They cut off the bridle of her mule and drove the revered lady away. This shocked the people of Medina very much.

Ali at last succeeded in sending a supply of water to the Caliph.

These events convinced Ali that the rebels wished to take the life of Osman. So he sent his two sons, Hassan and Hussain, to keep watch at the door of the house of the Caliph.

'Go ye,' said Ali to his sons, 'with your swords to the door of Osman. Stand there and do not let any one go in!'

Talha, Zobair and other companions of the Prophet followed the example of Ali. They also

sent their sons to keep watch at the door of Osman.

This alarmed the rebels very much. They knew, they could not kill Osman if the people of Medina rose in his defence. So Mohammad, the son of Abu Bakr, told them what to do.

'Come,' said he to the rebels, 'we shall enter the house from the back, and slay the Caliph, and no body will know of it.'

Two men followed him. They went to the roof of the house of a neighbour of Osman and from there jumped into his house.

Osman was then busy reading the Qur'an. Mohammad bin Abu Bakr ran up to him, seized him by the beard, and cried, 'May God destroy thee, thou old fool!'

'Let go my beard,' said the Caliph calmly. 'I am no fool. I am the Caliph whom they call Osman.'

'No,' shouted Mohammad, 'thou art no Caliph, but an old fool.'

'Son of my brother,' said the aged man, 'your father would not have treated me like this. The Lord help me. His help I seek against thee.'

This appeal touched the heart even of the unworthy son of Abu Bakr. He let go the beard of Osman and left the place.

The two companions of Mohammad bin Abu Bakr then went to Osman. They struck him with their swords and trampled upon the Qur'an.

which he had been reading. The Caliph at once took up the Holy Book and pressed it to his bosom.

He had hardly done this when the savages attacked him again. His wife, Naila, came to the help of her husband. She too received a sword-cut and lost several of her fingers. The wretched men then plunged their swords into the body of the Caliph and killed him then and there. They even stabbed the corpse, and trampled savagely on it. They would have cut off the head also if the women in the house had not begun to scream. On this the murderers left the house and ran away.

The wife of the Caliph then went up to the top of her house and cried to the people below. 'Verily, the Head of the Faithful hath been killed.' The people heard this and came into the house and found the Caliph slain. When Ali heard of it, he came to his two sons and asked, 'How was the Head of the Faithful slain and ye two remained at his door?' He then raised his hand and struck Hassan and Hussain, and cursed the sons of Talha and Zobair.

For three days and nights, we are told, the corpse of the Caliph lay in the house. On the fourth night it was quietly buried in a field outside the city of Medina.

Thus died the Caliph Osman at the age of

eighty, after a reign of twelve years. He was murdered by men, who called themselves Muslims. Yet this was not to be the last murder of its kind. Many Caliphs after this were to share the fate of Osman.

CHAPTER IX

ALI, THE FOURTH CALIPH

THE BOYHOOD OF ALI

ON the death of Osman, Ali became the Caliph of the Mussalmans. He was Caliph for about five years. He was killed in the year forty of the Hegira. He was then probably sixty-three years of age.

Ali was the son of Abu Talib, the uncle of the Prophet. Abu Talib, as we have said before, brought up the Prophet and stood by him when he was in trouble. For this reason the Prophet loved the son of his uncle and friend very much.

There was another reason for the love which the Prophet bore for Ali. It was this: Ali was one of the first to accept Islam. 'Mohammad,' said Ali, 'became Prophet on Monday, and I became Muslim on Tuesday.'

He was ten when he accepted Islam. Some say he was nine. Some say he was eight and even younger than that. It has been well said

that of the women, Khadijah was the first to accept Islam; of the old men, Abu Bakr, of the young boys, Ali.

Ali never worshipped idols, nor did he ever drink wine. We have said, the Prophet was put to great trouble by the people of Mecca. So he decided to go to Medina. Before leaving his house, he made Ali lie on his bed, so that his enemies might not know that the Prophet had left. In the morning, when they found that the Prophet had escaped, they were very sorry.

They were even angry with Ali for having taken the place of the Prophet on his bed. But happily they did not kill him. A few days later Ali joined the Prophet at Medina.

At Medina, the Prophet married his beloved daughter Fatima to Ali. The marriage was a simple affair. No drums were beaten. No rich feasts were given. No costly dresses were made for the bride.

Two sheets of cloth, four pillows, a grinding-stone, two water-pots, a water bag, and two dishes—these were the only things which the great Prophet of Arabia gave to his daughter as dowry. What a difference between the marriages then, and those of to-day!

Fatima is held in great respect by the Muslims. They look upon her as the best of women and call her Khatoon-i-Jannat or 'Lady of Paradise.'

TOMB OF FATIMA

Ali had two sons, Hassan and Hussain. The latter was later on killed on the field of Kerbala.

Ali always bore the flag of the Prophet. This was a very difficult task. It was given only to the bravest of men.

He took part in almost all the battles of the Prophet. He fought at Badr and did many feats of bravery. Alone he killed a score of the enemy and won a great name for himself.

At the battle of Ohad the Muslims at first suffered a defeat. Even the Prophet received a wound on his head. But Ali did not lose heart. He continued to fight against the foe and killed a large number of them. Among them was their standard-bearer. After the battle sixteen wounds were counted on the body of Ali.

The Quraish of Mecca came to attack the Prophet at Medina a third time. When the Prophet heard of the coming of the Meccans, he made a ditch round Medina. This saved the city from falling into the hands of the enemy. The battle which took place on this occasion is called 'the Battle of the Ditch.' Ali again fought very bravely against the enemy.

The Meccans had a great hero among them. His name was Amr *bin* Abd-Wud. It was said he alone could fight against a thousand men. Everybody was afraid of him.

Amr *bin* Abd-Wud was very proud. He wished to show his bravery in single combat against the

Muslims. So he came forward and asked the Medinites to send their hero to fight against him.

'I have been shouting for you,' said Amr, 'to come out and fight with me, but none so far has come to fight. This is because you are afraid of me. I am the bravest of the brave. Among men I am like a lion. Who dares fight with me?'

Ali could not bear these bold words. He sought the permission of the Prophet to go and fight. The Prophet placed his own turban on the head of Ali and permitted him to go.

'To-day,' said the Prophet, 'Perfect Faith goes to fight perfect Infidelity.'

'No more boasting, O Amr,' shouted Ali as he came out to fight. 'I accept thy challenge. Prepare thyself to fight. Before long I shall strike thy head off thy shoulders.'

'Who art thou?' cried Amr. 'What is thy name? I must know the man I kill.'

'I am Ali, the son of Abu Talib,' answered Ali. 'People call me Haidar, the Lion.'

'Ah!' exclaimed Amr, 'thou art Ali, the son of my friend Abu Talib.'

'Yes,' rejoined Ali.

'Then get thee gone, O young man,' said Amr. 'Thy father was my friend. I do not wish my sword to shed thy blood.'

'No,' said Ali, 'I must fight. But before I fight I must offer you three things. You can accept any one of them. You should either

accept Islam, or raise the siege of Medina and depart in peace from this place together with your army. If you cannot accept any of these terms, then come and fight with me.'

'O young man,' replied Amr, 'I do not wish to accept Islam. Nor do I wish to raise the siege of the city. I do not wish the women of Mecca to say, that I fled away from the battle-field. Come, we shall fight.'

So saying, Amr drew his sword and ran furiously towards Ali. Ali too was prepared to receive him. A fight began. Both attacked each other furiously. The contest continued for a long time. Neither seemed to win. At last Ali took Amr unawares, and cut off his legs with a sword-cut. As he fell on the ground with a thud, Ali leapt upon him and cut off his head.

The son of Amr ran to the rescue of his father. But it was too late. Ali was now free to fight with him too and with a stroke of his sword cut off his head. Thus father and son, as they say, both went to hell together.

Great was the rejoicing among the Muslims. That day Ali saved them from utter destruction. Great too was the joy of the Prophet. 'Ali's victory over the enemy,' said he 'is worth the devotion of the two worlds.' But the Quraish were very sad. They were so struck with fear, that they broke their camp and fled.

This was really a great victory for the Muslims. After this the Meccans never dared to draw their swords against the Prophet.

During the expedition of Tabuk, the Prophet left Ali behind him at Medina. He was to look after the women and children there. 'O Apostle of God,' said Ali, 'dost thou leave me behind among the women and children?'

'Yes,' replied the Prophet, 'thou art to me what the Prophet Aaron was to the Prophet Moses. You should assist me as Aaron assisted his brother Moses.'

CHAPTER X

THE GATE OF KHAIBAR

Long before the rise of Islam some of the Arabs had become Jews. They mostly lived in Medina and in the country round about it. On the arrival of the Prophet in Medina, some of these people accepted Islam. Others remained firm in their faith. They were the bitter enemies of the Muslims. They wished to destroy Islam. To gain their object they made many plots to kill the Muslims. Once they made a plot to kill the Prophet even.

The Prophet was on a visit to these people. Abu Bakr and Omar also were with him. The Prophet sat on a mat and talked with the

traders among the Jews. On this some of the Jews made a plot to kill the Prophet. They appointed one of themselves to go to the roof of a house and throw a huge stone on the head of the Prophet and kill him.

Accordingly, the man went to the roof of the house. The Prophet came to know of the plot and he at once left the place. To punish them for this, the Prophet expelled the Jews from that city. They then went to live among their people, the Jews of Khaibar.

The fort of Khaibar stood at a distance of three or four miles to the north-east of Medina. It was a very strong place. The Jews thought they were quite safe behind its walls, and that nobody could attack them there. So they again began to make plots against the Muslims.

The Prophet, therefore, made up his mind to wage war against the Jews and destroy their power once for all. So he gathered a large army and set out to attack their strongholds.

The Jews fought well and long, but they were no match for the Muslims. Seven of their forts were taken and at last they were shut up in the fort of Khaibar.

Now Khaibar was the strongest of all the forts. The Muslims made attack after attack upon it but in vain. Abu Bakr failed to capture it, and so did Omar and many others.

The Muslims were very sad. They did not

know what to do. The honour of Islam was at stake.

But nothing could break the spirit of the Prophet. He was hopeful as ever.

'Do not fear,' said he. 'To-morrow I will give the standard to a man, at whose hands God will give us victory.'

This cheered up the Muslims, but they could have no sleep that night. Every one prayed to God for the success of the Muslim arms. Every one hoped that the Prophet would choose him to carry the standard.

At last it was morning and the Muslims went to the Prophet to receive orders from him.

The Prophet looked all round, but his eyes did not rest on any one. The man, whom he wished to select, was not among the people who stood before him.

At last he asked: 'Where is Ali, the son of Abu Talib?'

'Ali,' they answered, 'has not come. His eyes are sore. He cannot stir from his bed.'

'I wish to see him just now,' said the Prophet. 'Bring him to me at once.'

Accordingly, some people ran and led Ali into the presence of the Prophet.

The Prophet saw that Ali was in great pain. He could see nothing as his eyes were very sore. So he prayed to God and touched his eyes and they were at once healed. Ali began to see and

it seemed as if he never had pain in his eyes before.

The Prophet then gave him the standard and sent him to make an attack upon Khaibar.

Marhab commanded the Jews at Khaibar. He was very brave and as proud as was Amr *bin* Abd-Wud. On the approach of Ali he came out of the fort and began to boast of his strength and skill in war.

'The whole Khaibar,' said he, 'knows me. I am Marhab, the brave. I have very sharp weapons. Even the lions fear me. Fire cannot burn me. No one dare come near me. I use both the sword and the lance. Nothing in the world can kill me. I shed the blood of my enemy without pity.'

'I am Ali,' shouted Ali in reply. 'People call me Haidar. I fight like a lion. I show no pity to the enemies of Islam.'

Both at last began to fight. But the contest did not last long. Soon Ali cut the head of Marhab into two, and the Jew lay dead on the field. This caused great dismay in the ranks of the enemy.

But Ali would give the Jews no rest. He rushed to the fort of Khaibar and tore up its heavy gate. Then the Muslims rushed in like a flood and soon occupied the place.

The Jews found that it was useless to fight any more, and they laid down their arms.

The Muslims killed no Jew. Nor did they plunder them. But they drove them out of their houses and banished them to Syria. This was a very wise step. Never afterwards did the faithless Jews trouble the Muslims.

It is said, the gate of Khaibar was so heavy that even forty men could not lift it. This shows how strong Ali was.

This feat of strength and bravery made Ali very famous. The enemies of Islam began to fear him.

Even now poets sing the praises of the great hero, who tore up the gate of Khaibar and won so great a victory for the Muslims over the Jews.

CHAPTER XI

THE TITLES OF ALI

PERHAPS no man in the world has so many names as Ali. His mother gave him the name of *Asad* or lion, which she soon changed into *Haidar*, the brave. Ali, therefore, is sometimes called Asad-Ullah, the Lion of God, and sometimes Haidar.

As he was the father of two sons, Hassan and Hussain, he, according to a well-known Arab custom, is called Abul Hassan, the father of Hassan, and sometimes Abul Hussain, the father of Hussain.

Ali is often called Abu Turab, that is to say, the Father of Dust. Ali liked this name very much as it was given to him by the Prophet. It happened in this way.

One day Ali became angry with his wife, Fatima. So he went out and laid himself down on the ground in the mosque at Medina. The Prophet came to know of it and went to Ali. The back of Ali was covered with dust. The Prophet began to brush the dust from his back and said, 'Sit up, O Abu Turab.' From that time people began to call Ali, Abu Turab or Father of Dust.

Another popular name for Ali is Murtaza, which means the chosen of God.

Ali, because of his kinship with the Prophet, is very much respected by the Mussalmans. The Prophet too loved him very much. There are many sayings of the Prophet, which show how dear Ali was to his heart. Even some verses in the Qur'an are said to contain a reference to Ali.

There is no doubt about it that Ali too was very fond of the Prophet. Many stories of his love for the Prophet are told. We have already described how he slept on the bed of the Prophet on the night of the *Hijrat* to Medina. We shall describe here another story. The peace of Hudaibia was made by the Prophet with the Quraish of Mecca. Ali was chosen to write out the terms. Whenever the name of Mohammad

occurred, Ali wrote 'the Apostle of God' after it. The Quraish did not like it.

'We do not look upon Mohammad,' said they, 'as the Prophet of God. If we had been of that view we would not have fought against him. These words must be removed from the Treaty.'

'No,' said Ali angrily, 'I shall not allow these words to be removed from the Treaty.' On this a quarrel arose between the Muslims and the Quraish. But the Prophet put an end to it by removing the words, to which the Quraish objected, from the Treaty.

We shall see how later on the Muslims quarrelled over a similar affair during the Caliphate of Ali.

CHAPTER XII

THE ELECTION OF ALI

THE death of Osman made the Muslims very sad. They were now without a Caliph and did not know what to do. The murderers were still in Medina. They refused to leave the city unless a Caliph was appointed.

'Whom should we have as our Caliph?' asked they.

'Have Talha,' said one.

'Have Zobair,' said another.

'No, we should give the Caliphate to Ali,' said the third. 'He is the son-in-law of the

Prophet. Great are his services to Islam. We cannot get a better man than Ali. He is most suited to be the Caliph of the Muslims.'

So they all went to Ali and offered the Caliphate to him.

'No,' said Ali, 'I do not want this crown of thorns. I am happy without it. You have killed the old Caliph, Osman. What good can I expect from you?'

'O son-in-law of the Prophet,' said they, 'we shall always be faithful to you. We shall follow you with all our heart and with all our soul. Be good enough to accept the Caliphate or we shall all be ruined.'

Ali refused the Caliphate again. 'No,' said he, 'I have no desire to be your Caliph. I will serve the man, whom you appoint to rule over you.'

On this the murderers went to the chiefs of Medina and requested them to elect some one as the Caliph.

'O men of Medina!' said they, 'you are the chosen people of God. You helped the Prophet when he was in great misery. The Prophet raised you in the eyes of the people. He gave you the right of appointing the Caliph of Islam. We approached Ali but he refused the Caliphate. Now do you approach him and induce him to become our Caliph. We give you one day to do this. If no one agrees to become Caliph, we shall put Talha, Zobair, Ali, and all the chiefs

among you to the sword. Now be quick and do your work.'

That very evening the chiefs of Medina went to the house of Ali. They earnestly begged him to take pity upon them and accept the Caliphate. But Ali refused again.

'No,' said he, 'I have no wish to be your Caliph. Give this honour to some one else.'

On this the Medinites became very sad. They fell at the feet of Ali and said, 'O Ali! we request thee to think over the matter again. We are in great trouble. Our religion and our lives are in danger. If not for our sake, at least for the sake of God and His true religion, do thou agree to become our Caliph.'

This appeal softened the heart of Ali. For the sake of God and his religion he agreed to accept the Caliphate.

'God reward thee, O Ali!' said the people as they stretched their hands to take the oath of obedience to Ali.

On this Ali drew back his hand and said,

'No, you should not take the oath of obedience to me in private. Choose me as your Caliph in the Mosque of the Prophet and before all people.'

Next morning they all met in the Prophet's mosque. The whole courtyard was filled with men. They were glad because Ali had consented to become their Caliph.

Ali too came. He wore a coat of thin cotton. It was tied with a belt. A turban of coarse cloth was on his head. He held his shoes in one hand and his bow in the other.

Thus did the new Caliph come to receive the obedience of the people.

Talha was the first to swear obedience to Ali. He was a very brave soldier. He had taken part in the wars of the Prophet. He had fought at Ohad, and had lost a hand in that battle.

Talha, it is said, put the stump of his hand into the hands of Ali. This is called *Bai'at*, that is to say, taking the other for one's leader or king.

'It is a bad omen for Ali,' said a Muslim who stood by. 'The first man to accept him as Caliph has no hand at all.'

Zobair came next and swore that he accepted Ali as Caliph. Then came the chiefs of Medina and then the people. They all did homage to Ali.

Thus did Ali become the fourth Caliph of Islam. But the Caliphate of Ali was not a period of peace. The Muslims fought among themselves and killed one another. The swords which they had used so long against their enemies, they now began to use against their own kith and kin. This was very unfortunate.

This disunion among the Muslims had a very bad effect upon them. Their progress was stopped. The spread of Islam was

checked. Thousands of innocent Muslims were killed.

We shall tell you in the next chapter why the Muslims began to fight among themselves.

CHAPTER XIII

BANI HÁSHIM AND BANI OMMAYA

As we have said elsewhere, before the rise of Islam, there lived in Mecca two important families of the tribe of Quraish. They were Bani Háshim and Bani Ommaya.

Though they had descended from the same father they did not live in peace. They were jealous of each other's power and wealth, and sometimes they fought among themselves.

Now the Prophet Mohammad was Bani Háshim, that is to say, he belonged to the family of Háshim. So was his son-in-law, Ali.

The head of Bani Ommaya was Abu Sofyan. We have said before how Abu Sofyan gave trouble to the Prophet and drove him out of Mecca.

Not content with this, Abu Sofyan went to Medina and fought against the Prophet at Badr and Ohad. But he was always defeated and could do no harm to the Prophet.

Ali killed many of the Ommayad chiefs in these battles. For this reason Bani Ommaya looked upon Ali as their enemy and hated him very much.

When the Muslims took Mecca, Abu Sofyan saved his life by making his peace with the Prophet. At the same time, he accepted Islam.

During the Caliphate of Abu Bakr, Omar, and Osman, Bani Ommaya grew in power and wealth. They fought for Islam and conquered many countries. Mesopotamia, Persia, Syria and Egypt were all conquered by Ommayad generals. The Caliph Osman himself belonged to the Ommayad family.

As Abu Sofyan grew old, his son, Mu'awiyah, won great fame. He distinguished himself in many battles. For this reason the Caliph Omar made him governor of Syria. He was never afterwards removed from that office. He continued to be governor of Syria even during the Caliphate of his kinsman, Osman.

Mu'awiyah was a good ruler. The Syrians liked him very much because he treated them very kindly. He got together a huge army. On this army he could always depend.

We have said before that Ali was in the city of Medina at the time of the murder of Osman. He tried to save the Caliph from his enemies. He sent his two beloved sons, Hassan and Hussain, to keep watch at the Caliph's door. He sent water, when the Caliph ran short of it.

But his enemies were resolved to kill the Caliph. They entered his house and put him to death cruelly. Within a few days, the murderers

compelled Ali to accept the Caliphate. It would have been much better if he had not accepted it and had left the murderers to do what they liked.

On the murder of Osman the Ommayads of Medina fled and went to their kinsman, Mu'awiyah, at Damascus. One of them took with him to Mu'awiyah the blood-stained shirt of the murdered Osman, and the copy of the Qur'an which the Caliph was reading at the time of his murder. He also took with him the fingers of the Caliph's wife, Naila. These were cut as the poor old woman was trying to save her husband from the murderers.

The sight of these things filled the Ommayads with great rage, and they resolved to take revenge upon the murderers of their kinsman, the Caliph Osman. As Ali had taken the place of Osman they asked him to arrest the murderers and put them to death.

Ali delayed. He wanted time to punish the murderers.

'I have just become Caliph,' said he. 'The affairs of the Empire are in great disorder. Let me first of all settle them. I will then seek out the murderers.'

But the Ommayads and others wished him to punish the murderers at once. Ali refused to do so. The Ommayads were already the enemies of Ali. They now spread the report that Ali was in sympathy with the murderers of Osman

They even said that Ali had urged them to kill the old Caliph. So they refused to accept Ali as their Caliph. They began to make preparations to fight against him and take revenge for the murder of Osman.

This led to a great war between the Háshimites and the Ommayads. The Ommayads won in the long run and completely destroyed Ali and his family.

It may be mentioned here, that Ali was quite innocent. He had no share in the murder of Osman. He did all he could to save him from his enemies. Mu'awiyah and his kinsmen wrongly blamed him for the murder. They, it appears, wanted to find an excuse to fight against him.

CHAPTER XIV

THE DIFFICULTIES OF ALI

THE new Caliph had a very difficult task before him. There were some people in Medina, who did not like him. They did not want him to become the Caliph of Islam.

Talha and Zobair, as we have said before, had accepted Ali as their Caliph.

They, too, it is said, did not wish Ali well. Soon they were to give him a good deal of trouble.

In Kufa and Basra, too, the enemies of Ali had formed a strong party. They wished somehow or

other to set him aside and have some one else as their Caliph.

In Syria, Mu'awiyah was very strong. He, it seems, wished to become Caliph himself. So he collected all the enemies of Ali round him. He gave them high offices and money. This was done so that they might help him against Ali in time of need.

In the beginning, fortune favoured Ali. He was very wise and very cautious. He did not like to displease anyone. He ruled his people well. He helped the Quraish very much and gave them what they wanted. It seemed, at first, as if no trouble would arise during his reign and he would end his days in peace. But soon the storm burst. And we shall tell you in these pages how the trouble arose.

The Muslim Empire was even in those days divided into provinces. Each province was put under the charge of an officer, called the governor. Thus a Muslim governor lived in Kufa, another in Basra, a third at Damascus, and a fourth in Egypt. The Caliph himself lived in Medina. In other words, Medina was the capital of the Muslim Empire.

The governors of Provinces were appointed by the Caliph himself. When Ali became Caliph, he decided to remove the governors appointed by the late Caliph Osman. He wished to place the provinces under his own men.

Before doing this, Ali asked the advice of Mogheirah the son of Sha'bah.

'I propose to remove the governors of Osman,' said Ali to Mogheirah. 'I wish to send my own friends instead. What do you say?'

'O Caliph!' replied Mogheirah, 'this is a wrong step. Do not act in haste. Your enemies are many. Your position is not secure. If you remove the governors of Osman, people will turn against you. They might even rebel. It is not safe for you to do anything now.'

'No,' said Ali, 'I cannot wait. I must at once remove the governors of Osman from their posts.'

Mogheirah left the Caliph, but he came back on the following day, and said to Ali, 'O Caliph of Islam! I gave you wrong advice yesterday. I have thought over the matter again. Delay is dangerous. You should at once remove the governors of Osman from their posts.'

Mogheirah had hardly finished, when Abdulla Ibn Abbas, came in and enquired what the matter was.

'O Ibn-i-Abbas!' said Ali, 'here is Mogheirah, the son of Sha'bah. He came to me yesterday and advised me not to remove Mu'awiyah and other governors of Osman from their posts. To-day he comes again and tells me that he has changed his opinion. He now tells me that my safety lies in removing them from their posts at once.'

Ibn-i-Abbas thought over the matter and said, 'O Caliph! beware of this man. He does not seem to be sincere. He means treachery. The advice he gave you yesterday was good. Do not accept the advice he has given you to-day. This is not the time to remove Mu'awiyah and others from their posts. Wait till Mu'awiyah has accepted you as Caliph and then you can dismiss him.'

But Ali was a man of courage. He did not accept the advice of Ibn-i-Abbas. 'Nothing,' said he, 'but the sword shall be the portion of Mu'awiyah.'

Soon the governors of Ali were on their way to Damascus, Egypt, Kufa and Basra. They were sent to remove Mu'awiyah and others, and take charge of the provinces themselves.

Success did not attend the new governors at first. The people of Kufa and Basra closed their gates. They would not let the governors of Ali come in.

In the same way, the people of Egypt refused to receive the governor sent by Ali. They belonged to the party of Osman. 'Let Ali,' said they, 'first punish the murderers of Osman. We shall obey him only when he has captured and put them to death.'

Sohail was sent to Damascus to take charge of Syria from Mu'awiyah. When he came to Tabuk, he met a number of men on horseback. 'Who art thou?' said they to Sohail.

'I am Sohail, the new governor of Syria. I am going to Damascus to take charge of the province from Mu'awiyah.'

'Do you come from Osman, the Caliph?' asked the horsemen. 'No,' replied Sohail, 'Osman is killed. Ali is now Caliph. He has removed Mu'awiyah from his governorship, and has sent me to take charge of it.'

'We belong to the party of Mu'awiyah,' said the horsemen. 'We do not accept Ali as our Caliph. We cannot allow you to proceed to Damascus. You had better go back to Medina.'

On this Sohail returned to Medina and informed Ali of what had taken place.

Better luck awaited Ibn-i-Abbas, who was sent to Yemen. On the approach of Ibn-i-Abbas, the governor of that city lost heart and fled to Mecca. He carried with him everything that was in the treasury.

Soon afterwards, however, the people of Kufa, Basra and Egypt accepted Ali as their Caliph. They welcomed the governors of Ali and promised to stand by him to the last.

Thus did Ali become the master of the Muslim Empire except Syria. The whole of Arabia, Kufa, Basra and Egypt looked upon him as their head. But Mu'awiyah refused to bow before the son-in-law of the Prophet and the Caliph of Islam.

CHAPTER XV

DISPUTE BETWEEN ALI AND AYESHA

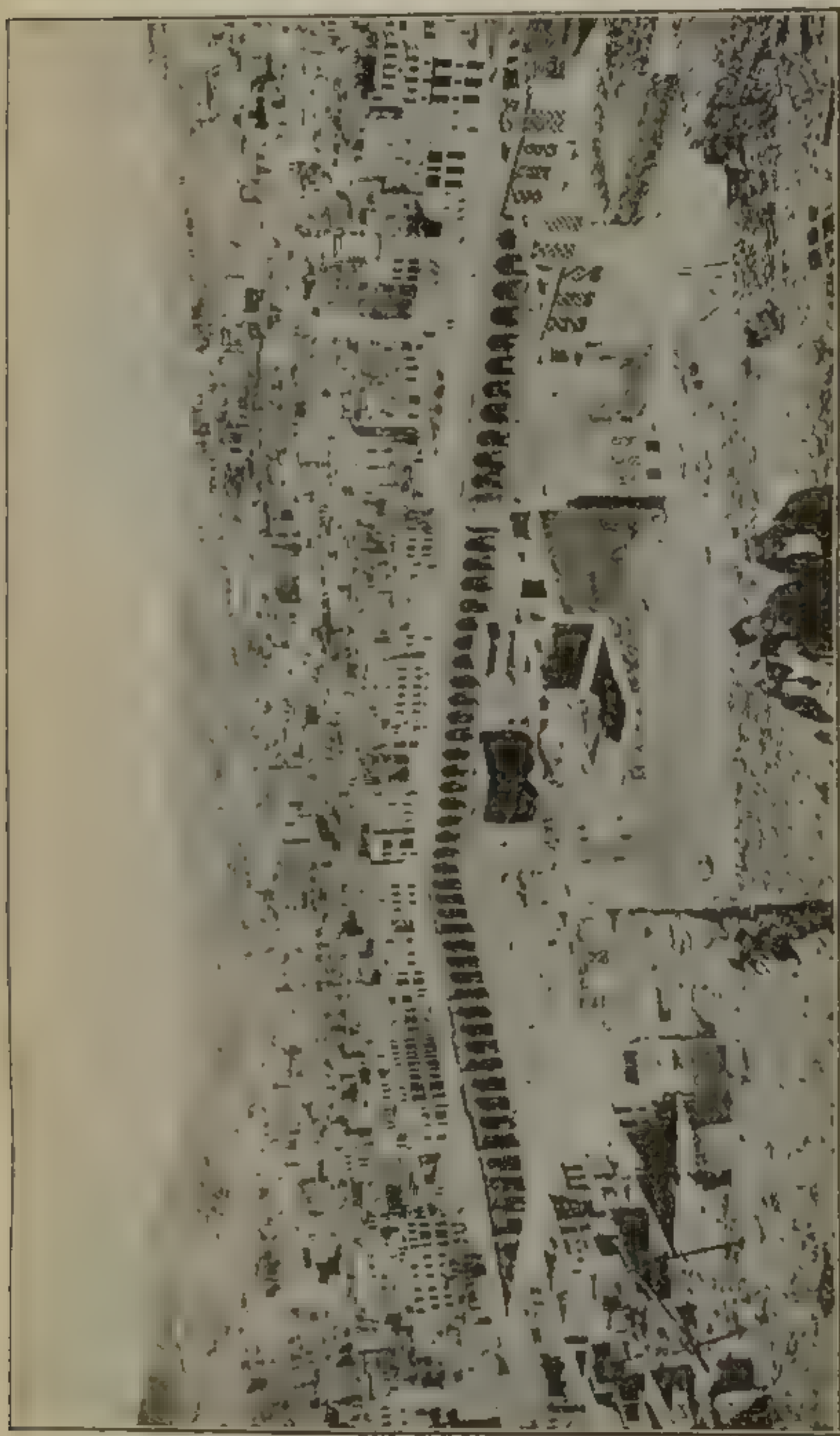
ALI had now another difficulty to face. Talha and Zobair quarrelled with Ali. We shall now tell you the cause of this quarrel.

The men, who had taken part in the murder of Osman, still lived in Medina. Some of them were employed in the army of Ali. Talha and Zobair asked Ali to punish the murderers.

But Ali was helpless. He did not exactly know who had murdered Osman, and he said that unless he knew who the murderers were, he could not punish any one.

There was another reason why Ali could not punish the murderers. His position was still very weak. He had enemies all round him. Not a few of them lived in Medina itself. Others had gone to Mecca and were trying to stir up trouble there. Mu'awiyah, the chief opponent of Ali, ruled in Syria. Ali was afraid lest he should attack and remove him from the Caliphate.

So Ali thought he should wait. For if he had tried to catch them, they would have fled and joined the enemies of the Caliph.

But Talha, Zobair and others would not wait. They wished the murderers to be punished at once. As Ali would not do it, so a quarrel arose.

VIEW OF MECCA

Talha and Zobair both fled to Mecca and joined the enemies of Ali there.

Now Ayesha, the favourite wife of the Prophet, too was in Mecca at the time. She had gone to that city for a pilgrimage. Talha and Zobair went to her and told her all that had happened.

She was very grieved to hear that Osman had been cruelly put to death. She could not understand why Ali kept the murderers with him and did not put them to death. So she grew angry with Ali and decided to fight with him.

'Osman was quite innocent,' said she. 'He injured no one. He did good to every one. His blood has been shed for nothing. Now Ali refuses to punish the murderers. He has even given high offices to them in the army. I will raise an army and avenge the murder of the old Caliph.'

Thus did Ayesha rouse the Meccans against Ali. It would have been much better if she had gone to Medina and asked Ali why he was unwilling to punish the murderers. If she had done so, a bloody war would not have been fought and thousands of Muslims would not have been killed for nothing.

The governors of provinces whom Ali had set aside, the Ommayads who wished to take revenge for the murder of Osman, and the mischief-makers who wished the Muslims to fight among themselves, all flocked to Mecca. They advised

Ayesha to place herself at the head of the enemies of Ali. They promised her their support. In an evil moment Ayesha listened to their advice, and promised to lead them against Ali.

The people of Basra had only recently accepted Ali as their Caliph. A large number of them were still opposed to him. They were ready to rise against the Caliph, if some one were to help them. Talha and Zobair knew this, and they advised Ayesha to go to that city.

'O Mother of the Faithful!' said they, 'if we go to Basra the city will at once open its gates to us. With the help of the people there, we can fight against Ali and compel him to punish the murderers of Osman, our kinsman and our Caliph.'

Ayesha accepted the advice. A holy war against Ali was proclaimed. Every true Muslim, who wished to avenge the murder of Osman, was asked to join the army.

A thousand and five hundred men at once offered their help to Ayesha. With these men, Umm-ul-Mominin, 'the Mother of the Faithful,' set out for Basra. Talha and Zobair, of course, went with her. Thousands of men came from all sides, and joined the army in the way.

Ayesha was mounted on a huge camel. She rode in front of the army. As they came to a place, called *Hawwab*, they halted there to take rest.

Now it so happened that as Ayesha came to Hawwab, the dogs of the village came together and began to bark at her. This made Ayesha very angry and she asked:

'What place is this?'

'It is Hawwab,' said a Muslim who stood by.

'Oh! It is Hawwab,' exclaimed Ayesha. 'God is our support. From Him we come and to Him we go. I must get down from my camel. I wish to go no further.'

This alarmed the chiefs of the army very much. They must have Ayesha with them or they were ruined. So they went to her and asked her why she refused to go further.

'Listen, ye men!' said Ayesha, 'many many years ago, the Prophet once happened to pass this way. His wives were with him. All at once he addressed us and said, "I wish I had known which of you would come here and would be barked at by the dogs."

Ayesha further added, that the Prophet had told her formerly that one of his wives would, at one time or other, be barked at by the dogs of Hawwab. She ought to be careful and should not go further than that, for, if she went, she would find herself in a bad condition, and in very great danger.'

Talha and Zobair did not know what to do. At last fifty witnesses were brought. They stated

that the place was not Hawwab at all. Somebody had called it so by mistake. But Ayesha was not convinced at all and she refused to move even an inch from there.

So they made another plan. A number of men shouted, 'Quick, quick, yonder comes Ali with his army.'

This terrified Ayesha. She at once mounted her camel and took her way to Basra. It is said, this was the first lie that was told in public since the beginning of Islam.

Ayesha, Talha and Zobair went their way till they came to the gates of the city of Basra. Osman was Ali's governor in that place. Ayesha called upon him to open the gates of the city.

'The Caliph Osman,' wrote Ayesha to the governor, 'was cruelly put to death. He was quite innocent. He had committed no crime. I have come to avenge his death. Open the gates of the city to me.'

But the governor refused and sent word to Ali at Medina.

In the meantime, the people of Basra held a meeting in the principal mosque. They were divided among themselves. They did not know what to do—whether to side with Ayesha or, to remain faithful to Ali. It seems, on the whole, they were inclined towards Ali. They scolded Ayesha for having risen against the Caliph.

'O Mother of the Faithful,' said they, 'we have not murdered the Caliph. We do not know why you have come to us. You have disgraced yourself by coming to this place. The death of Osman is not so shameful as your coming to us. The Prophet ordered you to remain within doors, but you have disobeyed his orders and have come here to Basra. It is proper for you to go back to the place from where you have come.'

At the same time, another man went to Talha and Zobair, and said, 'You have brought your Mother with you. Have you brought your wives also?'

As the city would not open its gates, Talha and Zobair commenced an attack upon it. Soon the governor was captured. He was treated very badly by the party of Ayesha. The Arabs have a great respect for their beards. The greatest injury one can do to them is to cut their beards. The hair of the beard and the eyebrows of the governor were pulled out. He was beaten and expelled from the city. He went to Ali and told him how he had been treated. Ali was very sorry to hear his sad story and said, 'I sent you to Basra with a beard, but you have come back without it.'

Soon afterwards Basra opened its gates and Ayesha took possession of it.

CHAPTER XVI

'THE BATTLE OF THE CAMEL'

At last Ali came to know that Ayesha had captured the city of Basra. He was filled with great sadness, and decided to march against her. So he collected the people of Medina and told them that he wished to go to Basra with his army.

'My enemies,' said he, 'are spreading the false news that I killed Osman. I leave it to you to judge, if I killed him.'

'We know you well, O Caliph,' said the chiefs of the Ansár. 'You are not guilty. You took no part in the murder of Osman. Rather you tried to save him.'

This filled the people with great enthusiasm, and they decided to fight for the Caliph to the last.

'Let whosoever will, hold back,' exclaimed Ziyad bin Hanzalah, 'I shall go forward.'

'The Apostle of God,' said another, 'gave me this sword. I have never used it since his death, now I will use it against the enemies of the Caliph.'

Then a woman stood up and cried out, 'O King of the Faithful! I wish to go myself with you, but I do not know whether you would allow

it or not. But here is my cousin, who, by God, is dearer to me than my own life. He will go and fight for you.'

Ali accepted the youth, and took him with him to fight.

Ali now had nine hundred men with him. With these he set out for Basra.

On the way he was joined by a large number of Muslims. They came from all sides to help him.

Ali now sent his messengers to Kufa to ask the people there to help him. The governor of the city was Abu Musa Ash'ari. He was at first a supporter of Ali. But now he refused to help the Caliph. He was, in fact, afraid of the growing power of Ayesha and her party.

At last, Ali sent his eldest son to the governor. Abu Musa Ash'ari received him with great respect. He showed him every kind of honour. But help against Ayesha he would not give.

On this Hassan asked the people to gather in the mosque. When they had come he made a speech to them. 'O people of Kufa,' said he, 'your Caliph has sent me to you. He wants you to help him. He is the Caliph of the Muslims. As Muslims it is your duty to help him. You should not refuse your help to him. He has done you no wrong. He has always been just to you. He did not ask for the Khilafat, but you gave it to him. Do not be deceived. He had no hand

in the murder of Osman. Talha and Zobair accepted him as their Caliph. Now they have risen against him. They wish only to set him aside.'

This speech had a very good effect upon the people. They decided to help Ali. An army of nine thousand men was at once collected and sent to the Caliph to fight for him.

When Ali heard of it, he was filled with great joy. He went out to welcome the army of Kufa. When it had all come, he spoke to them as follows :—

'O ye men of Kufa, you are known to all. Great are the deeds you have done for Islam. You conquered Persia for it. I want you to help me now in the conquest of Basra. I will at first use gentle means to win the people of Basra over to my side. If they do not listen to me, I will use force against them. I hope you will stand by me if it comes to war.'

'We shall ever be faithful to you,' shouted the people of Kufa with one voice. 'We shall stand by you to the last.'

This pleased the heart of Ali very much. He set out for Basra and pitched his camp outside the walls of the city. He had thirty thousand men with him at the time. They were all tried soldiers. Ayesha, on the other hand, had forty thousand men. But they were mostly raw young men.

At last, the two armies stood face to face against each other. Up to this time the Muslims had fought against non-Muslims. But now they had come out to fight among themselves. The heart of Zobair sank within him. His courage failed him. 'I should not be the first' said he to himself, 'to draw my sword against Ali.' So to Ali he went and made his peace with him. It seemed as if there would be no war between them.

But there were some wicked men in both the armies. They were bent upon mischief. They did not want peace. They wished the two armies to fight. So they started the quarrel in the night and attacked each other.

When Zobair and Talha heard that Ali's men had attacked their army, they were filled with grief. They blamed Ali for it.

But when Ali heard that the people of Basra had attacked his army, he was very sad. He blamed Zobair and Talha for it. Neither side knew the truth. The whole mischief was due to the wicked men, who wished the Muslims to fight among themselves.

Ayesha rode a huge camel. She was taken up and down the line of battle. For this reason, the men who fought for her, are called 'the People of the Camel,' and the battle itself is called 'The Battle of the Camel.' It is known as *Jang-e-Jumal.*

ARABS RESTING AT AN OASIS

The presence of Ayesha in the field encouraged her men very much. They fought with great bravery. They cheerfully laid down their lives for the sake of their Mother, the beloved wife of the Prophet. But they were no match to the men of Ali. Thousands of them were killed.

At last an arrow struck the heel of Talha. He received a mortal wound. So much blood came out of it, that his boot was filled with it. He felt so much pain that he could not keep himself on his horse. So he left the field and went to a house in Basra. There the wound was dressed.

But Talha did not live long. He died of pain and loss of blood. It is said, when he was on the point of death, he saw a friend of Ali by his bed.

'Give me your hand,' said Talha to the man, 'that I may put mine into it. In this way, I wish to take the oath of faithfulness to Ali.'

With these words on his lips he died.

When Ali heard of the death of Talha, he was very much grieved. 'May God have mercy on Talha', said he. 'He did not deserve so sad an end.'

Zobair too met with a sad end. He did not wish to fight with Ali. So he left the field of battle and made his way towards Mecca. On the way he stopped to say his prayers. A man

named Amr, saw him and cut off his head with his sword.

Amr wished to please Ali. So he took Zobair's head to Basra and went to make a present of it to Ali. When the Caliph saw the murderer he was very angry with him. He cursed him and said:

'Thou wretched murderer! There is no forgiveness for thee. Thou hast killed a great man. Hell is thy reward for it.'

Amr was very sad to hear it. He ran his sword into his body and was killed.

The battle was fiercest round the camel of Ayesha. It is said, that scores of men held its bridle one after the other, and all of them were killed. Ayesha's litter was covered with arrows so that it looked like a porcupine.

At last the men of Ali cut off the fore-legs of the camel so that it fell to the ground. This was the end of the battle. Ayesha was surrounded on all sides and made a prisoner. Ali treated her with great respect, and sent her in safety to Medina.

The victory of Ali was complete. He occupied Basra but treated the people with great kindness. He did not even allow his soldiers to plunder the defeated. This he did because he did not look upon them as his enemies.

Ali's friends did not like this and they began to blame him for issuing such an order.

This victory made Ali very powerful. He was now master of Mesopotamia, Persia, Arabia, Egypt and Khorasán. None was left to give him trouble except Mu'awiyah and the Syrians under him.

CHAPTER XVII

ALI SETS OUT FOR SYRIA

We shall now tell you again why Ali fought with Mu'awiyah.

When Osman was murdered most of his kinsmen fled from Medina. They went to Mu'awiyah at Damascus. They took with them the shirt of the dead Caliph. It was covered with the blood of the Caliph. They also took with them the fingers of Osman's wife, Naila. These fingers she had lost in trying to save her husband.

Mu'awiyah refused to accept Ali as Caliph. He took the shirt of Osman and the fingers of Naila to the chief mosque of the city. There he showed them to the people and asked them to avenge the murder of Osman.

When the people saw the shirt and the fingers they were filled with great anger. They drew their swords. They swore they would fight against the murderers of Osman. They resolved to stand by Mu'awiyah to the last.

Mu'awiyah now had the support of the whole of Syria. He felt very strong. Moreover, he

was angry because Ali would not punish the murderers of Osman at once. So he refused to accept Ali as Caliph. 'I will not swear faithfulness to Ali,' he declared, 'unless he puts to death the men, who so foolishly shed the blood of Osman. I cannot allow the blood of my kinsman and Caliph to go unavenged.'

So when Ali sent a letter to him, Mu'awiyah gave him no reply. For three months he did not write a letter to him. After this he took a piece of paper and wrote on it.

'This is from Mu'awiyah to Ali.'

When Ali received this letter he was very much surprised. He thought Mu'awiyah had insulted him. So he decided to go to war against him.

As Ali was making ready for the war, Ayesha, Talha and Zobair rose against him. And he left Mu'awiyah alone. He went to Basra and fought against Ayesha and her party.

After winning 'the Battle of the Camel', Ali set out for Syria. There he wished to fight against Mu'awiyah and expel him from that province.

But Mu'awiyah was very strong at the time. He had more than sixty thousand tried soldiers under him. Besides these he had a very good general to help him. The name of this general was Amr *bin* Ás.

Amr *bin* Ás had fought in Syria in the time of

Abu Bakr and Omar. After the conquest of Syria, Omar sent him to Egypt. Amr conquered that country and was appointed its governor. Osman afterwards dismissed him from his post, but he was soon re-appointed.

Ali, on becoming Caliph, set Amr aside. On this Amr went to Palestine and began to live there.

When Mu'awiyah came to know of it, he wrote a letter to Amr. In this letter he asked Amr to help him in his war against Ali.

Amr was already against Ali. So he went to Mu'awiyah and promised him his help. Mu'awiyah in return promised to make him the governor of Egypt.

Mu'awiyah now thought that he was very strong, and he openly rose against Ali. He told every one that Ali had murdered the Caliph Osman, and that he wished to take revenge for the murder.

'O Syrians,' said he, 'my cause is just. Will you not then fight for me? I wish to avenge the death of your Caliph, who was your father and did so much good to you.'

The Syrians with one voice replied, 'Yes, we shall help you.'

When Ali heard of it, he left Kufa for Syria. He had ninety thousand men with him. With these men he wished to fight against Mu'awiyah.

CHAPTER XVIII

ALI DISCOVERS A WELL

FROM Kufa Ali came to the frontiers of Syria. There he and his army stopped to take rest. But the place was very dry. No water could be found there and the soldiers began to die of thirst.

This made Ali very sad. He sent his men in all directions in search of water but it could not be found anywhere.

At last they came to the hut of a faqir. The faqir was a Christian by religion. They took him to the Caliph.

'O thou good man,' said the Caliph to the faqir, 'we are thirsty. Have you some water to give us?'

'No, sir,' replied the faqir, 'I have no water to give you. I have only a pot full of it. I want it to slake my own thirst.'

'Then,' said Ali, 'can you tell me where I can find water?'

'No, I know no such place,' replied the faqir.

'But,' continued the Caliph, 'in ancient times people lived in this place. They had their kings and prophets. These kings and prophets dug wells here. Can you not tell me the site of any of those wells?'

'I know, O king,' replied the faqir, 'in ancient times a king made a well here. But

when the city was destroyed, a huge stone was placed on the well and sand was put upon it. Now nobody knows where the well was. I think, only a holy man can now find the site of it.'

Ali then prayed to God and looked all round him. At last he fixed upon a place which he ordered his men to dig. Strange to say, a huge well was found there. There was plenty of water in it. The whole army slaked its thirst with it.

When the old faqir saw this, he fell at the feet of Ali and accepted Islam.

Ali now loaded his camels with water and set out for Syria. As he came to the river Euphrates, he saw a huge army standing on the bank of it. It was the army of Mu'awiyah. Mu'awiyah, it is said, had sent it. He wished to prevent Ali from getting his supply of water from the river.

Ali again was in a great difficulty. His soldiers were very thirsty. They wanted water to drink but no water could be had there.

Upon this Ali sent a letter to Mu'awiyah.

'O Mu'awiyah,' wrote he, 'we are kinsmen and Muslims after all. We have been compelled to fight to settle our quarrels. It is not proper for you to prevent me from using the water of the river. If I had been in possession of it, I would certainly have allowed you to use it.'

Mu'awiyah placed the letter before his courtiers.

'What do you say about it, O friends!' asked he. 'Should we allow Ali to take his supply of water from the river or not? I will follow your advice in the matter.'

'We should not agree to the request of Ali,' said they. 'Let him and his men die of thirst here.'

'No,' said Amr, 'we should not refuse the request of Ali. He has a very strong army at his back, and the river before him. He will not allow his men to die of thirst. He will certainly fight for the water. Moreover, we are fighting for the Caliphate and not for a bag of water. Let him have the water.'

But the courtiers did not agree with Amr, and the request of Ali was refused.

So Ali decided to fight. He sent twenty thousand men under Málik bin Ushtar to fight for the water. Málik bin Ushtar was a very brave general. He was very fond of Ali. He was prepared even to die for him.

He was very thirsty. Still he attacked the enemy very fiercely. A bloody battle was fought. Hundreds of men were killed, but the loss of Mu'awiyah was greater than that of Ali. The enemy was at last driven away and Ali's men took possession of the river.

It was now the turn of Mu'awiyah to suffer. His men were put to great difficulty. They had no water to drink and began to die of thirst.

At last Mu'awiyah wrote to Ali. He asked him to allow his men to take water from the river.

Ali was kind-hearted. He did not wish to put any one to trouble. He agreed to the request of Mu'awiyah and allowed his men to take the water from the river. From this time men and animals of both the armies freely went to the water and slaked their thirst.

We shall see later on how Yazid, the son of Mu'awiyah, killed Hussain, on the field of Kerbala. He did not allow him and his family to slake their thirst with the water of this very river. Such was the reward for the kindness which Ali, the father of Hussain, showed to Mu'awiyah, the father of Yazid!

CHAPTER XIX

THE GREAT TRICK

IN ancient times there was a city, called Siffin. It was situated between Iraq and Syria. It was at this place that the two armies fought against each other. For this reason the battle is called the 'Battle of Siffin'. It is a very famous battle. Every Muslim should know something about it.

At first they fought in small parties. Two or three hundred men of one party would attack a

ike number of the other and fight. Then a new party would take their place and so on. In this way they fought for about four months.

It is said that in one hundred and ten days they fought ninety times. In these small battles Mu'awiyah lost forty-five thousand men, while Ali lost twenty-five thousand. Among these twenty-five thousand, twenty-six were the Companions of the Prophet, who had taken part in the well-known battle of Badr.

Ali also lost Ammár bin Yasar, the commander of his cavalry. Ammár bin Yasar was a very famous Companion of the Prophet. He had been present with the Prophet in several battles, and had fought very bravely for him. He was ninety years of age and was respected by all. Every one was sorry when he was killed.

At last Ali decided to end this bloodshed. He sent a challenge to Mu'awiyah to fight with him in single combat.

'How long shall the people lose their lives for our sake?' wrote Ali. 'We should put an end to this bloodshed. Come hither. Let us fight in single combat. The one who kills the other should have the whole Empire to himself.'

Mu'awiyah knew that Ali was very brave. He killed every one who went to fight with him, so he refused to fight with Ali.

'The offer of Ali', said Amr bin Ás to Mu'awiyah, 'is quite fair. You should accept it

and fight with him. If you do not accept it, people will call you a coward.'

'It seems,' answered Mu'awiyah, 'you wish my death, so that the whole Empire may fall into your hands.'

So they continued to fight in small parties. Ali gained many victories over Mu'awiyah. The loss of Mu'awiyah in all these battles was very great. He did not know what to do.

In this difficulty, he sought the advice of his friend, Amr. Amr told him a very good plan.

'Ali is very strong,' said Amr. 'We cannot defeat him. We should make a fierce attack upon him. If we are successful, the Empire shall be ours. If we are beaten, we should at once order our soldiers to raise the Qur'ans on the points of their lances. At the same time they should cry out: "This is the Holy Book. It should decide all our differences. It forbids the shedding of Muslim blood without cause. Let us stop fighting and settle our differences according to this book."

'This appeal to the Holy Book will not go in vain. The men of Ali will stop fighting and we shall be safe. We shall then find some other time to fight with them.'

Mu'awiyah agreed to this. A fierce attack now began. Both the armies fought very bravely. Thousands of men were killed on both sides, and Ali seemed to be winning. His general Malik

bin Ushtar performed great deeds of bravery. He drove the Syrians back. It seemed as if he would win a complete victory.

Now was the time to try the trick Amr had proposed. At once the Syrians lifted their Qur'ans on the points of their lances and cried out, 'This is the Book of God. This shall decide all our quarrels. We make an appeal to it.'

The trick had its effect. The men of Ali threw down their arms. They refused to fight any more, and said to Ali, 'Mu'awiyah has made an appeal to the Holy Book. We must agree to it.'

'No,' replied Ali, 'Mu'awiyah and Amr are very clever men. I know them better than you do. They wish to deceive us. Do not accept their proposal, but continue to fight against them till they are completely defeated.'

But the men of Iraq refused to carry on the fight any more. 'We must,' said they, 'obey God and the Holy Book. The Qur'an must settle our disputes.'

In vain Ali urged them to carry on the fight. They would not listen to him. They even threatened to kill him, if he did not stop fighting.

So Ali stopped the fight. Málik bin Ushtar was called back. Thus Ali was prevented from winning a great victory over Mu'awiyah.

The battle was now over. A messenger was

sent to Mu'awiyah to ask him why he had made an appeal to the Qur'an.

'It is the wish of my party,' replied Mu'awiyah, 'that two umpires be appointed. They should settle our differences according to the true sense of the Qur'an.'

Ali agreed to this. He wished to appoint Abdullah Ibn-i-Abbas or Málik bin Ushtar. But his men compelled him to appoint Abu Musa Ash'ari. Abu Musa was good-hearted and honest, but he was exceedingly simple. As we shall tell you later on, Ali suffered very much because of the simplicity of this man.

Mu'awiyah appointed Amr *bin* Ás.

These two umpires were to settle the differences between Ali and Mu'awiyah.

After the agreement was made, Ali went back to Kufa, while Mu'awiyah went to Damascus.

CHAPTER XX

THE DECISION

EIGHT months after the battle of Siffin, the two umpires met to settle the quarrel between Ali and Mu'awiyah. A large number of the companions of the Prophet came to help them in their work. Abu Musa Ash'ari was a simple honest man, while Amr was very cunning. He treated Abu Musa with great kindness and respect and gained a great influence over him. Abu

Musa began to trust him and believed in whatever he said.

Thus Amr led Abu Musa to believe that neither Ali nor Mu'awiyah was fit for the Caliphate.

'The Muslims,' said he to Abu Musa, 'are divided. Some follow Ali and some support Mu'awiyah. The blood of Muslims is shed for nothing. There is only one way to put an end to this trouble. Both Ali and Mu'awiyah should be deposed and a third man appointed Caliph.'

Abu Musa agreed with this. So a platform was built midway between the army of Ali and that of Mu'awiyah. From this platform Abu Musa was to depose Ali and Amr was to set Mu'awiyah aside. A third man was to be elected the Caliph of Islam.

Abu Musa was the first to get upon the platform. He took off a ring from his finger and said, 'I remove Ali from the Caliphate as I remove this ring from my finger.' Saying this he at once got down.

Amr then went up and said, 'Abu Musa has deposed Ali and I agree with him.' Then putting on a ring on his finger, he continued, 'I give Mu'awiyah the Caliphate in the same manner as I put this ring on my finger. Mu'awiyah is the best of all men. He deserves to be the Caliph of Islam.'

Saying this he at once left the platform.

The decision astonished every one. No one had expected it. The friends of Ali were very angry. They cursed Abu Musa for he had fallen into the trap of Amr. They cursed Amr for having deceived Abu Musa.

But the friends of Mu'awiyah were very happy. They had won the game.

Ali's party refused to accept the decision and prepared again to fight. Abu Musa fled to Mecca for fear of being killed. Mu'awiyah went back to Damascus with his army. He now began to blame Ali for having broken the word he had given. Many now began to believe that Mu'awiyah's cause was just. They thought that Ali was in the wrong. So they left Ali and went over to the side of Mu'awiyah.

From this time Mu'awiyah began to grow strong, while Ali became weak.

In the mosque at Damascus Ali and his friends were openly cursed. They were called murderers of Osman. Ali was also accused of having broken the agreement he had made at Siffin.

On the other hand, Ali's men blamed Mu'awiyah and Amr. It was said they had rebelled against the true Caliph of the Muslims. They had destroyed the unity of Islam. Because of their greed thousands of Muslims had been killed for nothing.

The quarrels between these two great men weakened the Muslims very much. The progress

of Islam was stopped. No new country came into the hands of the Muslims.

For the last thirteen hundred years the Muslims have been fighting over the same question. It is a pity they have not yet been able to settle their differences.

CHAPTER XXI

THE MURDER OF ALI

We have said before how the men of Mu'awiyah raised the Qur'ans on the points of their lances. This meant that their quarrel should be decided according to the Qur'an. Ali knew that it was only a trick to deceive his men, and he did not like to stop the fight. But some of his men threw down their arms. They refused to fight any more. They compelled him to agree to the decision of the Qur'an.

When Ali had agreed to the proposal of Mu'awiyah, these very men rose against him. They wished him to break the agreement and carry on the war with Mu'awiyah. Ali refused to break his word.

This made these people angry. 'There is no umpire,' said they to Ali, 'between you and Mu'awiyah except God. What you have done is a sin. You ought to repent of it.'

As Ali did not agree with them, they left him.

These men are called *Kharijis* or Kharijites, that is to say, the Expelled.

Their leader was Abdullah bin Waheb. They took up their residence in the city of Naharwan, near Baghdad. To that city came every one who was not satisfied with the government of Ali. They came from Kufa, Basra, and Arabia. Their number increased every day. Ali at first did not take any notice of them. But when they were twenty-five thousand in number, he became alarmed.

At first he tried to win them over by gentleness. This method did not succeed, so he used force against them. They were attacked and defeated. Many of them came over to the side of Ali. Others were killed, only nine escaped with their lives.

These nine induced others to join them, and again a large number of Kharjis came together to fight against Ali. They gave a good deal of trouble to the Caliph and made him very weak. This was one of the reasons why Ali could do no harm to Mu'awiyah, his rival.

In the meantime, Mu'awiyah was getting very strong. He was very rich and gave the people whatever they wanted. So they came from far and near and joined his army.

Feeling himself very strong, he sent an army under Amr into Egypt. The governor of Ali in that country was Mohammad, the son of the

Caliph Abu Bakr. Mohammad went to fight against Amr, but was defeated and taken prisoner.

Amr at once put him to death. His body was put in the skin of an ass and burnt to ashes. Ayesha, the sister of Mohammad, was very much grieved to hear of the death of her brother. So was Ali.

'We shall,' said Ali, 'reckon for him before God.'

On the death of Mohammad, the whole of Egypt passed into the hands of Amr, who held it till the day of his death.

Mu'awiyah was successful elsewhere too. He conquered the Hedjaz and even occupied Yemen. He attacked Basra and captured it, but soon lost it again.

Thus there was no peace in the Muslim Empire. The Muslims fought among themselves and killed one another. The hand of Ali was against Mu'awiyah, and that of Mu'awiyah against Ali. The Kharjis, on the other hand, killed every one who fell into their hands.

At last three of these Kharjis met at Mecca. They were Abdur-Rahman Ibn Muljam, Barak Ibn Abdulla, and Amr Ibn Bakr. They said to one another, 'If Ali, Mu'awiyah and Amr *bin* Ás are killed, the Muslims will live in peace.'

On this Ibn Muljam said to his companions, 'If you wish, I will kill Ali.'

'I will rid you of Mu'awiyah,' said Barak.

'I will then kill Amr *bin* Ás,' said the third.

They next decided to kill the three men on one and the same day—the seventeenth of Ramzan. They poisoned their swords and every man took his road. The first went to Kufa, where Ali was at the time. The second went to Damascus, and the third to Egypt.

Barak came to Damascus on the day appointed for the murder. He went to the chief mosque of the city. Mu'awiyah came as usual to say his Friday prayers. Barak gave him a cut with his sword, but the wound did not prove fatal. Some medicine was applied and it was healed. Barak was afterwards put to death.

Amr Ibn Bakr reached Egypt and waited for Amr *bin* Ás in the mosque. But Amr *bin* Ás was ill on that day. So he did not come to say his Friday prayers. He sent another to take his place as Imam.

Amr Ibn Bakr mistook him for Amr *bin* Ás, and killed him with a blow of his sword. The murderer was caught and afterwards put to death. As he was led out to be killed, he said, 'I wished to kill Amr but God wished me to kill another.'

The third, Abdur-Rahman Ibn Muljam, had better success than his other two companions. On reaching Kufa he lived in the house of a very beautiful woman.

Now some near relations of this woman had been Kharjis. They had been killed in a fight with Ali, and this woman hated Ali very much.

'I am a maid,' said she to Ibn Muljam, 'I will marry the man who will give me three thousand dirhems, a slave and Ali's head as dowry.'

Ibn Muljam had come to Kufa to kill Ali, and he at once accepted the conditions of the woman. He took with him two other men. On the appointed day, the three villains went to the mosque early in the morning and waited for Ali.

Ali perhaps knew that his end was near. He spoke of it to his friends. 'I feel very uneasy,' said he, 'it seems my end is near.'

Early in the morning of Friday, the seventeenth of Ramzan, he got up from his bed and took his way to the mosque. As he passed through the courtyard of his house, the fowls and other birds made a great noise. His servant tried to make them quiet.

'Let them alone,' said Ali to the servant, 'they are only lamenting my death.'

As soon as Ali entered the mosque, the three villains attacked him with their swords. Ibn Muljam struck him on the head, and it was cut into two. The wound was fatal.

The murderers fled away. Two of them were afterwards caught and put to death.

Ali was at once taken to his house by his sons

and friends. His wounds was dressed. But it was all in vain. He died on the fourth day, the twenty-first of Ramzan.

Ali was secretly buried by his sons. Nobody was told where he was laid to rest. This was done so that the Kharjis, who were his bitter enemies, might not dig up his body.

Long after this the people came to know where the tomb was. It is now a place of pilgrimage and is visited by thousands of Muslims.

The Calipnate of Ali lasted for about five years.

CHAPTER XXII

STORIES ABOUT ALI

ALI was very simple in his habits. He wore rough cloths and ate simple food. His shirt and trousers often had patches of leather. The loaves that were placed before him were often so hard that they had to be made soft by water.

We shall now tell you some stories of Ali. They show how wise and good he was.

It is said, when Ali was on his way to Siffin, he lost his coat of mail. On his return to Kufa after the battle, the Caliph saw it with a Jew.

He went up to the Jew and said to him, 'This armour is mine. I neither sold it nor gave it away to anyone.'

'No,' replied the Jew: 'It is my armour and it is in my possession.'

On this Ali took the Jew to the Qazi or Judge of the city, and laid his case before him.

'O Qazi!' said Ali, 'this armour, which is in the hands of this Jew, is mine. I neither sold it nor gave it away to any one.'

'What dost thou say, O Jew?' exclaimed the Qazi.

'It is my armour and is in my possession,' replied the Jew.

'O Caliph!' said the Qazi, 'hast thou any proof?'

'Yes,' replied Ali, 'I have two witnesses—Qanbar, my servant, and Hassan, my son.'

'I cannot accept the evidence of your son,' said the Qazi. This is against the law. Have you any other witness to speak in your favour?

'No, Sir,' replied the Caliph.

'Then your case is dismissed,' said the Qazi. 'The Jew keeps the armour.'

Ali bowed his head and said, 'Very well, Sir.'

The Jew saw how just the Muslims were. The Qazi of Kufa was a servant of Ali, and yet he did not show favour to him.

The Jew was so much touched that he at once accepted Islam.

Another story may be told here. A Jew went to Ali and said, 'O Ali! the body of your Prophet had not even been buried, when you began to quarrel among yourselves.'

'We quarrelled,' replied Ali, 'because we lost the Prophet. We did not quarrel about the truth of his religion. But what about the Jews? Their feet were not yet dry from the mud of the Red Sea, when they asked Moses to make idols for them so that they might worship them.'

The Jew was very much ashamed and made no reply.

Ali was once sitting in a mosque. A Bedouin came and began to say his prayers. His tone and pronunciation were so bad, that Ali was much enraged with him.

When he had said his prayers, Ali threw his shoe at the man and ordered him to say his prayers properly. The Bedouin obeyed and said his prayers very nicely.

When he had finished Ali said to him, 'O Bedouin! thy last prayers were surely better than the former.'

'Not at all,' replied the Bedouin, 'the first I said for fear of God, but the last for fear of thee.'

When Ali was on his death-bed, he said to his son, Hassan, 'O my son, I have four things to tell thee. Do not forget them. They will be of great help to thee in life.'

'What are they, father?' asked Hassan.

Ali replied, 'Wisdom is the richest treasure, folly is the greatest poverty, the most hateful thing in the world is pride, and the best thing in the world is a sweet temper.'

Ali passed a little and then turning to Hassan, he said, 'I have four other things to tell thee: Do not keep company with a fool. Beware of the friendship of a liar. Do not make friends with a miser. Shun the company of a drunkard.'

Ali once said, 'He who wishes to be rich without wealth, and powerful without an army, should not commit sin but serve God only.'

Once a general of Ali said to him, 'O Caliph! In the time of Abu Bakr and Omar the Muslims lived in peace. There were no quarrels and no wars in those days. What is the reason that your time is so full of trouble?'

'The reason,' said Ali, 'is plain. Abu Bakr and Omar had advisers like me, while my advisers are men like you.'

CHAPTER XXIII

THE SAYINGS OF ALI

ALI was a very wise man. His sayings contain many truths. They have been translated into Persian, Urdu, Turkish, English and other languages. We shall give here some of these sayings. Those who read them, will find them very useful.

1. Brave is he who conceals his sorrows.
2. Virtue leads to happiness.
3. A man's stomach is his enemy.
4. Rich is he who has no desires.

5. Three things are fatal to man—Pride, Greed and Luxury.

6. Nothing can satisfy the greedy.

7. Falsehood leads to ruin and truth to happiness.

8. A good companion is a blessing.

9. Good manners are the ornament of man.

10. The fear of God purifies the heart.

11. Honour thy father and thy son will honour thee.

12. Befriend those who befriend thee.

13. Only the weak make complaints.

14. Old age is the messenger of death.

15. Those who do not trust in God, do not prosper.

16. Trust in God and your mind will always be at peace.

17. A crooked thing casts a crooked shadow.

18. Your desires are your enemies.

19. A wise enemy is better than an unwise friend.

20. None is free from care.

21. An assembly of the learned is like the Garden of Paradise.

22. A wicked man is never honoured.

23. Fear God, and you will have no cause to fear any one else.

24. The best riches are those employed in the service of God.

25. The sight of a friend brighteneth the eye.

26. God shows mercy to those who show mercy to his creatures.

27. A man's advice is the proof of his understanding.

28. A man's advice is according to the extent of his experience.

29. You can win over even an enemy by gentleness.

30. The love of this world is the source of misery.

31. Giving way to anger is the cause of destruction.

32. The world is the shadow of a cloud, and the dream of sleep.

33. He is thy true friend who takes care of thee as himself, and prefers thee to his riches, children and wife.

34. He is a wise man who can control himself both in his anger, desire and fear.

35. He that knows himself, knows his Lord.

36. A wise man is never poor.

37. The pursuit of good education is better than the pursuit of riches.

38. His grief is long whose hope is short.

39. The Word of God is the medicine of the heart.

40. There is a cure for all enmity but the enmity of envious man.

41. Repentance purifies the heart and washes away sin.

42. A deceiver's tongue is sweet, and his heart bitter.

43. Religion is a tree, the root of which is faith; the branch, the fear of God; the flower, modesty; and the fruit, generosity of spirit.

44. Folly is an incurable disease.

45. Riches, without God, are the greatest poverty and misery.

CHAPTER XXIV

HASSAN BECOMES CALIPH

THE Prophet Mohammad had no son. But his favourite daughter, Fatima, had two sons, Hassan and Hussain.

Hassan was born in the middle of the month of Ramzan. It was the third year of Hijrat. He was very like the Prophet in appearance, and the people called him 'the Likeness of the Prophet.'

It is said, the name Hassan was not known in Arabia before. Nobody ever gave this name to his son. Hassan was the first to be called by it.

The prophet loved Hassan very dearly and his younger brother Hussain. He looked upon them as his own children.

It is said, that once the Prophet had the two children on either hip and exclaimed, 'These are my two sons and the sons of my daughter. O God, verily I love them. Therefore love thou them too and love him who loves them.'

Once the Prophet carried Hassan on his neck. A man met him and said, 'What a good horse thou ridest, boy!'

'Yes,' replied the Prophet, 'and he is an excellent rider.'

At another time, the Prophet was saying his prayers in the mosque. As he knelt, Hassan came and sat upon his back. The Prophet did not make him get down until he himself got down.

Hassan had a very sweet temper. He was gentle and kind. He had a peaceful disposition. He was against war and bloodshed. He did not wish to fight against any one. He was very generous, and would sometimes give as much as a hundred thousand dirhems to one man as alms.

Twice he gave away the whole of his property in charity. Three times he gave half of it.

He performed the pilgrimage to Mecca on foot twenty-five times.

On the death of his father, Hassan made a speech to the people who had gathered there. Among other things he said, 'You have killed a man (meaning his father) on that same night on which the Qur'an came down from heaven, and Jesus was lifted up to heaven, and on which the Prophet Joshua was killed. By God, none of his predecessors was better than him; nor will any of his successors ever be equal to him.'

All present were overcome by grief and wept bitterly.

The Caliph Omar had been killed. Osman had been killed. Ali too had met with the same fate. The crown of the Caliphate was a crown of thorns. Hassan had no desire to wear it.

Moreover, Hassan did not like war. He wished to spend his days in peace. But the people would not let him live in peace. They came round him in very large numbers. They wished him to become their Caliph in place of his father, Ali, and fight with Mu'awiyah.

Kais, a general of note, was foremost among these people. He stretched out his hand and placed it on that of Hassan. Thus he accepted him as his Caliph, others followed. Within a few hours, Hassan could say, that the whole of Kufa was with him.

Thus did Hassan become the fifth Caliph of the Muslims. This took place in the fortieth year of Hijrat.

CHAPTER XXV

HOW HASSAN LOST THE CALIPHATE

HASSAN was a very religious man. He did not like war. He did not wish the Muslims to fight and kill one another.

But the people of Kufa were for war. They wanted Hassan to carry on the fight with Mu'awiyah. They were forty thousand, and

they swore to lay down their lives for the new Caliph.

Hassan, at last, set out from Kufa for Syria. He had already sent his general, Kais, before him with twelve thousand men. Mu'awiyah came out to meet him with sixty thousand Syrians.

Many small fights were fought between Mu'awiyah and Kais. Hundreds of men were killed on both sides.

But Mu'awiyah's army was larger than that of Kais, so the latter stopped fighting and waited for the main army under the Caliph Hassan.

From Kufa Hassan came to Madáin. Here he pitched his camp to take some rest.

Unfortunately for Hassan, some of his soldiers quarrelled and one man was killed. Hassan wished to punish the murderer, but the friends of the murderer would not let him do so.

They rose against the Caliph and treated him with great disrespect. They threw him down from his seat and even wounded him on the thigh.

The Caliph was very angry and sad. In rage, he left the place and went to live in a castle near by.

The nephew of the governor of the fort was a wicked man. He wished to please Mu'awiyah, and asked his uncle to put the Caliph in chains and make a present of him to Mu'awiyah. But the uncle shook his head, and exclaimed, 'What!

do you want me to be unfaithful to the son of the daughter of the Apostle of God? No. This shall never be.'

Hassan saw that he was very weak. Mu'awiyah was encamped with sixty thousand men near by. His own army was in rebellion. No trust could be placed in the people of Kufa.

What was then to be done? Hassan thought over the matter. At last he decided to give up the Caliphate, and let Mu'awiyah become Caliph.

So he wrote to Mu'awiyah about it. Mu'awiyah was very glad to know that Hassan wished to resign the Caliphate. He put his signature on a blank piece of paper and sent it to Hassan.

'I am sending you a signed paper,' wrote he to Hassan. 'I shall accept any condition you propose, only if you give up the Caliphate.'

Hussain, the younger brother of Hassan, did not like this. He tried to dissuade his brother from resigning the Caliphate, but Hassan would not listen to him.

At last the terms of peace were settled. Hassan was to get all the money in the treasury at Kufa. Mu'awiyah was to give him a large Jagir in Persia.

We are further told, that Mu'awiyah even promised not to appoint a successor to his throne so long as Hassan lived.

Last of all, Mu'awiyah promised not to speak ill of Ali within the hearing of his sons.

Soon after Hassan and Mu'awiyah entered Kufa. There in the principal mosque a meeting of the people was held. And Hassan, in the presence of Mu'awiyah and Amr *bin* Ás, told the people that he had resigned the Caliphate in favour of Mu'awiyah.

The people of Kufa were very angry and requested Hassan to continue to be their Caliph. But Hassan refused.

'I have no faith in you,' said he. 'You killed my father. You insulted me at Madáin. You robbed me of all I possessed. You even gave me a wound in my thigh. I do not wish to be your Caliph.'

VIEW OF MEDINA

Thus did Mu'awiyah become Caliph. Hassan had been Caliph for about six months.

The two brothers then retired to Medina and began to live there in peace. Mu'awiyah gave them everything they wanted. Hassan and Hussain had no love for the things of the world. They gave everything they had to charity. They spent most of their time in prayer.

CHAPTER XXVI

THE DEATH OF HASSAN

HASSAN lived with his brother in Medina for about eight years, and died in the forty-ninth year of Hijrat. He was then about forty-seven years of age.

It is said, his wife, Ju'dah, gave him poison. It took effect and Hassan was in great pain.

His brother, Hussain, asked him to tell him the name of the person who had given him poison, but Hassan would not mention the name.

'O brother,' said he, 'man's life in this world is short. Sooner or later he has to die. I did not come to live here for ever. I do not wish to disclose the name of the person who poisoned me. Let her alone, till she and I meet together before God.'

Even Merwan, who was then governor of

Medina, wept when he heard of the death of so good a man.

Ju'dah is said to have made six attempts to kill Hassan, but they all failed. The sixth was a success.

The following sentence is quoted from Hassan :—

'The tears, which are let fall through devotion should not be wiped off. Nor the water which remains upon the body after the legal washing. Because this water makes the face of the faithful to shine, when they present themselves before God.'

Many stories are told about Hassan. They show how good and kind he was. We shall tell here only a few of them.

A woman once made a present to Hassan. It consisted of a bunch of fine flowers. Hassan gladly accepted the present, and said, 'Are you a free woman?'

'No, master,' replied the woman, 'I am your slave.'

'Then, I give you your liberty,' replied Hassan, and made her free.

The men, who sat by, said, 'O Hassan! the woman gave you only a bunch of flowers and you gave her liberty. You have given her too much for so small a thing.'

'Not at all,' replied Hassan. 'God tells us that we ought to give to those who make us

presents something of more value than that which they give us.'

Another story may be told here. One day Hassan was taking his meal. A slave-girl by accident dropped a dish of soup upon him, so that all his clothes were spoiled.

The slaves were very badly treated in those days. This slave-girl also thought that she would be cruelly beaten by her master. She threw herself down at the feet of Hassan, and began to repeat these words of the Qur'an :—

'Paradise is for those who control their anger ——.'

'I am not at all in anger,' replied Hassan.

'And for those who pardon crimes of others—' continued the slave-girl.

'I pardon you your crime,' said Hassan.

'God,' went on the slave-girl, 'loves those who do good to those who offend them.'

Hassan concluded, 'Since it is so, I give you your liberty and four hundred dirhems. Go and live in peace.'

A poor man went to Hassan, and said, 'O Hassan! I am poor. I have no money. Nor have I anything to eat. Please give me something so that I may not die of hunger.'

Hassan sent for a servant of his, and asked, 'What have you got in the house?'

'I have only five hundred gold mohurs with me,' replied the servant.

'Bring them to me at once,' ordered Hassan.

The man brought the money, and Hassan gave it all to the beggar.

Hassan once saw an old man. He was sitting by the roadside, and asking God to give him ten thousand dirhems.

Hassan went home and sent ten thousand dirhems to the old man.

One morning, Hassan was riding a horse. As he passed by a field, he saw some boys taking their meal. The boys asked Hassan to partake of their simple food. Hassan gladly agreed to do this. He got down from the horse, sat with the boys and took his meal with them.

After he had finished the meal, he took the boys home with him, and gave them money and good clothes to wear.

'These boys,' said some one to Hassan, 'gave you only a few pieces of bread to eat, and you are giving them so much in return.'

'Yes,' replied Hassan, 'they gave me all they had to give. I give them far less than I can afford to give them.'

There is yet another story to be told. Mu'awiyah had granted Hassan a pension of one hundred thousand dirhems per year. One year, he did not send the money in time, so Hassan was in great misery.

When he was tired of waiting for it, Hassan decided to write to Mu'awiyah. So he sent for

an inkpot and pen. But then he changed his mind and did not write to Mu'awiyah.

That very night Hassan saw the Apostle of God in a dream.

'How art thou, O Hassan?' asked the Prophet.

'Father,' replied Hassan, 'I am well, but I am very poor in these days. Mu'awiyah has not yet sent me the pension.'

'Did not you,' continued the Prophet, 'send for an inkpot and pen to write to a creature like yourself, to remind him of it?'

'Yes, O Apostle of God!' answered Hassan, 'what else should I have done?'

'Pray like this, O son!' said the Prophet. 'O God! put into my heart Thy desire, so that I may not wish for anything else except Thee. I wish to have no hope except Thee. O God! give me that which my strength is too weak to reach. Give me that which I cannot get with my own efforts. Give me what Thou hast given to Thy chosen people that have gone before.'

Hassan had not said this prayer more than a week, when Mu'awiyah sent him 1,500,000 dirhems.

That very night Hassan saw the Prophet again in a dream.

'How are you, Hassan?' asked the Prophet.

'I am quite well, O Apostle of God!' replied

Hassan. 'Mu'awiyah has sent ample money to me.'

'This is the case, O my son!' said the Prophet, 'with him who begs from his Creator, and expects nothing from His creatures.'

There is a prophecy of the Prophet Mohammad. It is this: 'The Caliphate shall continue after me for thirty years. After that shall be a kingdom.'

Now the Prophet died in the eleventh year of Hijrat. Hassan gave up the Caliphate in the forty-first year of Hijrat. Thus was the prophecy of the Prophet Mohammad fulfilled. This also shows that Hassan was his rightful successor.

The Prophet Mohammad was one day preaching in the mosque. Hassan sat by him. The Prophet looked sometimes upon him, and sometimes upon the people, and exclaimed: 'O people! this son of mine shall be a chief among you. By his means two parties of the Moslems will be united.'

This prophecy was fulfilled when Hassan became Caliph, and then resigned. By his giving up the claim to the Caliphate, the parties of Ali and Mu'awiyah were united.

THE END

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